

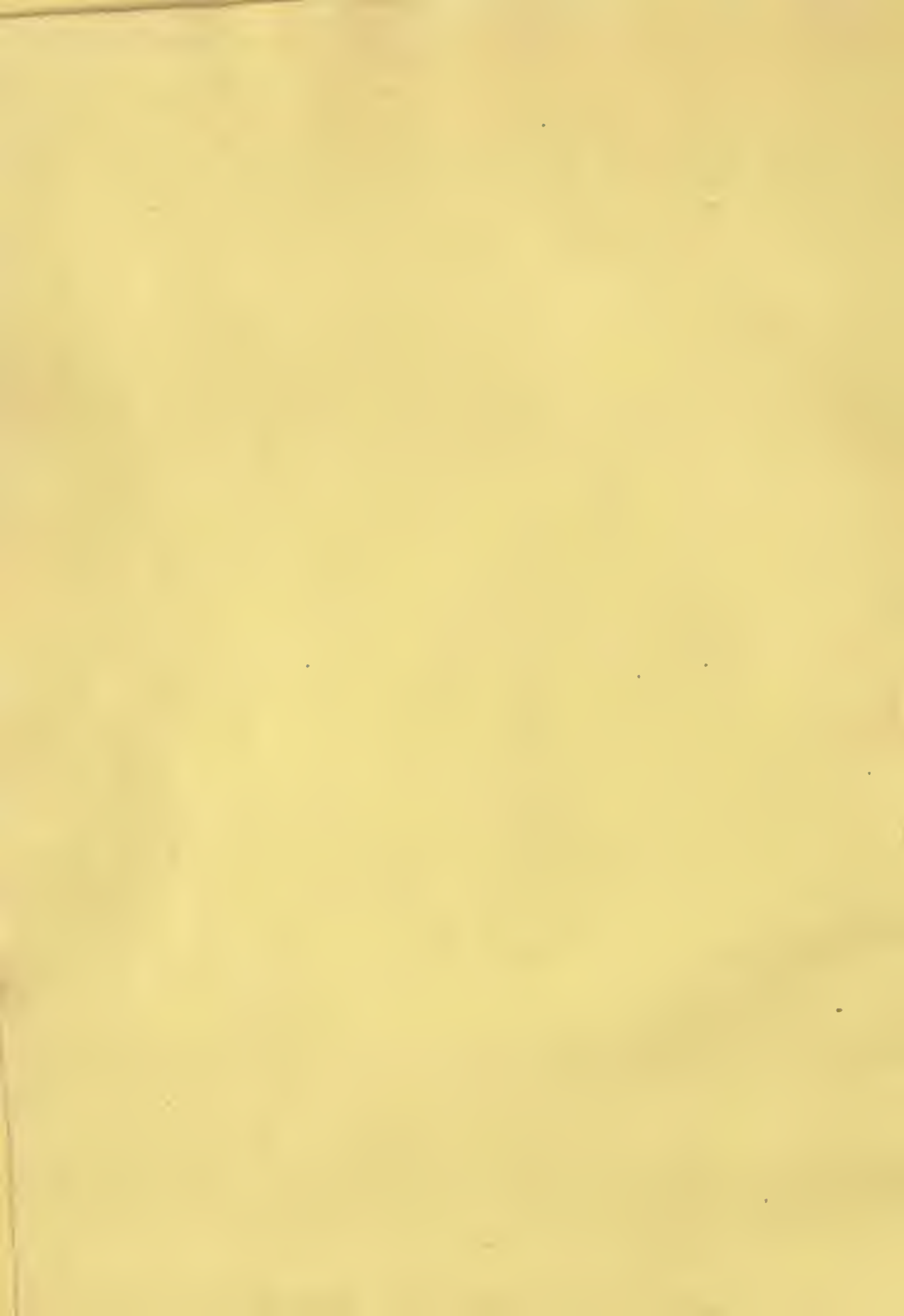
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SELECTED
SUMERIAN AND BABYLONIAN TEXTS

BY

HENRY FREDERICK LUTZ

HARRISON RESEARCH FELLOW IN SEMITICS



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BIBLIOGRAPHY AND ABBREVIATIONS

- AJSL *American Journal of Semitic Languages and Literatures.*
 BA *Beiträge zur Assyriologie und sem. Sprachwissenschaft.*
 BAGO Dennefeld, L.: *Babylonisch-Assyrische Geburts-Omina* (Assyriologische Bibliothek), Leipzig, 1914.
 BB Ungnad, A.: *Babylonische Briefe aus der Zeit der Hammurapi Dynastie* (Vorderasiatische Bibliothek), Leipzig, 1914.
 BE *Babylonian Expedition of the University of Pennsylvania, Series A.*
 BMBI Barton, George A.: *Miscellaneous Babylonian Inscriptions*, New Haven, 1918.
 Br Brünnow, R. E.: *A Classified List of Cuneiform Ideographs*, Leyden, 1887.
 CPN Clay, A. T.: *Personal Names of the Cassite Period* (Yale Oriental Research Series, Vol. 1), New Haven, 1912.
 CRT Craig, J. A.: *Assyrian and Babylonian Religious Texts* (Assyriologische Bibliothek, Vol. 13, Pt. 1 and 2), Leipzig, 1895-97.
 CT *Cuneiform Texts from Babylonian Tablets in the British Museum.*
 DHWB Delitzsch, F.: *Assyrisches Handwörterbuch*, Leipzig, 1896.
 DPB Deimel, A.: *Paultheon Babylonicum* (Scripta Pontifici Institutii Biblici), Romae, 1914.
 DSG Delitzsch, F.: *Sumerisches Glossar*, Leipzig, 1914.
 EBL Lutz, H. F.: *Early Babylonian Letters from Larsa* (YBT, Vol. 2), New Haven, 1917.
 ESB Thompson, R. C.: *The Devils and Evil Spirits of Babylonia* (2 vols.), London, 1903-1904.
 HAV *Hilprecht Anniversary Volume*, Leipzig, 1909.
 HK Holma, H.: *Die Namen der Körperteile im Assyrisch-Babylonischen* (Annales Academiae Scientiarum Fennicae, Ser. B, Vol. VII), Helsingfors, 1911.
 HL Harper: *Assyrian and Babylonian Letters, belonging to the Kouyunjik Collections of the British Museum, Part I-XIV*, Chicago, 1892-1914.
 JRBA Jastrow, M., Jr.: *Die Religion Babyloniens und Assyriens* (2 vols.), Leipzig, 1905-1912.
 KAG Knudtzon, J. A.: *Assyrische Gebete an den Sonnengott für Staat und königliches Haus aus der Zeit Asarbaddons und Asurbanipals* (2 vols.), Leipzig, 1893.

- KB Schrader, E.: *Keilinschriftliche Bibliothek* (Vols. I–VI), Berlin, 1889–1900.
- KEAT Knudtzon, J. A.: *Die El-Amarna Tafeln* (Vorderasiatische Bibliothek), Leipzig, 1915.
- KMS King, Leonard W.: *Babylonian Magic and Sorcery*, London, 1896.
- LSS Behrens, E.: *Assyrisch-Babylonische Briefe kulturellen Inhaltes aus der Sargonidenzeit* (Leipziger Semitistische Studien, II, 1), Leipzig, 1906.
- KM Küchler, F.: *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (Assyriologische Bibliothek, Vol. 18), Leipzig, 1904.
- MAD Muss-Arnold, W.: *A Concise Dictionary of the Assyrian Language*, Berlin, 1905.
- Maqlu Tallquist, Knut L.: *Die Assyrische Beschwörungsserie Maqlu*, *Acta Societatis Scientiarum Fennicae*, Tom. XX, No. 6, 1895.
- MSA Meissner, B.: *Seltene Assyrische Ideogramme*, Leipzig, 1909.
- OBW Barton, G. A.: *The Origin and Development of Babylonian Writing*, Leipzig, 1913.
- PBS University of Pennsylvania: *The Museum Publications of the Babylonian Section* (New Series).
- PPN Pöbel, A.: *Die Sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon*, Breslau, 1910.
- IV R Rawlinson, H.: *The Cuneiform Inscriptions of Western Asia*, Vol. IV.
- RCL Radau, H.: *Letters to Cassite Kings from the Temple Archives of Nippur*, BE Vol. XVII, part I, Philadelphia, 1908.
- SBR Frank, C.: *Studien zur Babylonischen Religion*, Strassburg, 1911.
- SHG Schollmeyer, A.: *Sumerisch-Babylonische Hymnen und Gebete an Šamaš* (Studien zur Geschichte und Kultur des Altertums), Paderborn, 1912.
- SS Scheil, V.: *Une saison de fouilles à Sippar*, Le Caire, 1902.
- UBL Ungnad, Arthur: *Babylonian Letters of the Hammurapi Period* (PBS VII), Philadelphia, 1915.
- ZA *Zeitschrift für Assyriologie*.
- ZB Zimmern, H.: *Beiträge zur Kenntnis der babylonischen Religion: die Beschwörungstafeln Šurpu; Ritualtafeln für den Beschwörer, Wahrsager und Sänger*, Leipzig, 1896–99.
- ZDMG *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

PREFACE

Under the title "Selected Sumerian and Babylonian Texts" appear in the present volume ninety-five letters, Sumerian and Semitic codes of laws, a medical text, hymns, prayers and incantations. To these texts have been added a few literary school texts.

This medley of so widely different texts needs an explanation. It was occasioned by the fact that the epistolary material offered here completed the publication of all the letters owned by the University Museum, with the exception of a small number of very fragmentary letters of the Cassite period, the condition of which would have made their publication worthless. I decided therefore to publish with these letters all such literary texts which had not yet been assigned to scholars. All the incantation texts in the possession of the Museum have been copied by me and are incorporated in this volume. But also the number of these texts proved to be too small and I have added on this account all such material that would insure the interest of the Assyriologist. The volume thus presents a considerable variety of texts, a variety, generally not favored with text editions, that was caused by the shortage of epistolary and incantatory texts.

I take this opportunity to express my thanks to Professor Morris Jastrow, Jr., for many helpful suggestions and criticisms. To Professor Jastrow I owe particularly the correct reading and the meaning of the heretofore enigmatic reading of *E-nu-ru*, *E-nu-sub* or *E-nu-šub*. The reasons for his reading

Ê-nu-šub = "House of exorcism" Professor Jastrow will submit in the forthcoming number of the *Journal of the American Oriental Society*. My thanks are also due to the Director of the University Museum, Dr. George B. Gordon, for many courtesies during the preparation of this work.

H. F. LUTZ.

PHILADELPHIA, PA., July 16, 1919.

TRANSLATIONS

I

No. 108

A PRAYER TO MARDUK DURING AN ECLIPSE OF THE MOON

OBVERSE

[anaku] ^{11a} Šamaš-šum-ûkin [mār ili-šu]	I, Shamash-shum-ukin, the son of his god,
[ša ilu-šu] ^{11a} Marduk ^{11a1} Ištari-šu ^{11a1} [Šarpanitum]	whose god is Marduk, whose god- dess is Sarpanitum,
[ina lumun ¹] ^{11a} atali ^{11a} Sin ša ina arbi Kislimu ūmi 10-[kam ² išakna ^(ue)]	in the evil of an eclipse of the moon which has taken place in the month Kislimu, on the tenth day,
[lumun] idāti ^{me1} ittē ^{me1} limnūti ^{me3} la lābāti ^{me1}	in the evil of the powers, of the signs, evil and not good,
[ša ina] ekalli-ia ū māti-ia ibašā-a	which are in my palace and my country,
[pał]-ba-ku ad[-ra]-ku [ú šu]-la-du- ra-ku ²	I fear, I tremble and I am cast down in fear!
[ina lib]-bi-ia damiqtu rabiti ū mati-ia	In my heart great grace and my country
a-na-ša(?) -a-na(?) a-ni	I bear for
[i-na k]i-bi-ti-ka šir-ti	At thy exalted command
[lu]-ub-lu[lu-nš-lim-ma ¹ lu-uš-tam- mar ilu-ut-ka	let me live, let me be perfect and let me behold thy divinity!
[e]-ma ū-ša-am-ma-ru lu-uk-šu-ud	Whenever I plan, let me succeed!
[šu]-nš-kin kit-ti ina pi-ia	Cause truth to dwell in my mouth!
[šub]-ši a-mat damiqtu ^(1u) ina lib-bi-ia	Let a word of grace be in my heart!
ti-ru ū na-an-za-za liq-bu-ú damiqtu ^(1u)	May the watchman and guardian command favor!
[ili]-ia li-iš-ziš ina imni-ia	May my god stand at my right hand!
^{11a1} Ištari-ia liš-ziš ina šumēli-ia	May my goddess stand at my left!

REVERSE

[ili]-ia šal-lim-[mu ina idi-ia lu-u]-
ka-a-a-an

[šur]-gam-ma qa-ba-a [še-ma]-a ū
ma-ga-ru

[a]-mat a-qab-bu-ū ki-ma a-qab-bu-ū
lu ma-ag-[rat]

^(11a)Marduk bēlu rabū-ū napištim^(11m)
lu-ū^b

[ba]-laš napištim^(11m)-ia qi-bi-im

[ma]-har-ka nam-riš a-tal-lu-ku
lu-uš-bi

^(11a)Enlil(!) urru-ka ^(11a)E-a liriš-ka

[ilāni]^{mā} ša kiš-šat lik-ru-bu-ka

[ilāni]^{mā} rabūti^{mā} lib-ba-ka li-šib-bu

[inim]-nim-ma šu-il-la ^(11a)Marduk-
kan

May my god, who is gracious, stand
firmly at my side!

to shout, to command, to listen and
to be gracious!

Let the word I speak, in the fashion
I do speak, be propitious!

O Marduk, great lord, life!

Truly do thou command the life of
my soul!

Before thee splendidly have I come,
let me be satisfied!

May Enlil be thy light, may Ea cry
unto thee with joy!

May the gods of the universe be
favorable unto thee!

May the great gods please thy
heart!

Prayer of the raising of the hand—
it is to Marduk.

II

No. 121

A PRAYER TO A GODDESS AGAINST WITCHCRAFT

OBVERSE

.....lu ar-ru-ū mikda^a
limnutim^(11m)

[ša ina zumri]ia-ši-im la idī⁷ kis-pi
ru-ši-e ru-si-[e]

ār-ša-še-elimnūti^{mā} lašabu ša amelūti
di-bal-la gul-gig ka-dib-bi-da-ge
zi-tar-ru-de-e ša a-we-lu-tim

.....I am surrounded with
the power of evil,
which is in my body, is not known to
me. Sorcery, witchcraft, poison-
ing.

the evil, not good, tricks of mankind,
deceit, seduction, stuttering,
raving of mankind.

ša bēl ik-ki-ia ša ši-ri-ia ša bēl dini-ia

ša bēl dababi-ia ša bēl limnūtīm^(im)-ia

ša ip-ša bar-ta ù limnūtām^(tam) ša
ū-še-pi-ša

is-ḥu-ra-am ekimam³ e-ni-en-na
an-ḥu-šu nu-ḥu e-še-'i pa-ni-ki

ina kabiti-ki šir-tim ša la innakarn^(ru)

an-ni-ki ki-ni ša la in-ni-en-nu-ū

linnasih ina ḡumri-ia ki-ma piššat
ḡumbi-ki

ma-am-ma la tābn

ni-lil murši-ia ma-am-ma a-? a-šib

di-na liqī di-na di-in

purussa-a-a pur-si

of the lord of my oppression, (of the
lord) of my enmity, of the lord of
my judgment,

of the lord of my reflection, of the
lord of my mischief,

of sorcery, rebellion and evil which
they did

surrounded me, seized me. Now
I am weak through it. Comfort I
see before thee!

By thy exalted command, which
does not change.

(and) thy true grace, which does
not alter,

let be torn away from my body like
the grease of thy wagon

whatsoever is not good!

Let my sickness, whatsoever
I I dwell.

Take up the judgment, render
judgment!

Decide my decision!

REVERSE

lu ar-ru-ū mikda⁸ limnūtīm^(im)

ša amēl kaššapi ù^{sal} kaššapti

ina ki-bi-ti-ki

ū an-ni-ki

limna eni-ia qarna rēši limnūtām^(tam)

ša ina ḡumri-ia

šēri-ia riksatī-ia ba-ḡu-ū linnasih^(ib)

ḡumri-ia

I am surrounded with the evil power
of the sorcerer and the sorceress!

Through thy command

and thy grace

the evil of my eye, the horn of the
head, the evil which is in my
body,

my flesh, my members, let be torn
away from my body.

AG.AG.B1[ina mušī³]gušuru mû illu
tasalah

ana pân kakkabi šib-ḡi-an-na (?) qāna
aḡag tanadi^(di)

Perform the following: In the night
sprinkle a bough with pure water.

At the presence of the star Shib-
zianna, thou shalt throw a pure
cane.

<i>qān urrugalli lu-za-qap šipāta ġe-gal lanaši¹⁰</i>	An urrigallu-reed thou shalt set up. Wool of great abundance thou shalt carry.
<i>šipāta za-ġin-na -ga-šu teppuš mū lu-la-aḥ</i>	Of pure wool a thou shalt make. Water thou shalt sprinkle.
<i>ina libbi qān urrigalli GI.GAB tukān^(an) .....tuballal(?)</i>	Amongst the urrigallu-reed thou shalt set up a drink-offering. thou shalt mix (?)
<i>šiptam 3-šu tamannu.....ki-za-za</i>	The incantation thou shalt recite three times.

Rest too fragmentary for translation.

III

No. 115

AN INCANTATION TEXT

This text, together with another text published in this volume (No. 112), contains but implorations to the evil spirit to depart. Judging from the size of the tablet, it seems that only a few lines of the top of the obverse are lost, so that we may conjecture that this tablet, like tablet No. 112, began immediately with the formula: *zi X ġe-pad niš X utammika*.

OBVERSE

<i>..... [zi ġig-ġe ū-ku-ku-e-ne]-ġe ġe [niš m]u- šu ū mu-uš-la-lu</i>	By the night and those who sleep mayest thou be exorcised.
<i>[zi mul-mul ġig-ġe] niġin-bi ġe [niš kakkabani]^{me1} mu-ši-tum nap-ḥa- ri-šu-nu</i>	By the totality of the nightly stars mayest thou be exorcised.

[*zi nam-tar-ri*] *ge* [*niš*] *šim-li-ši-na*

By their decree mayest thou be exorcised.

[*zi dingir Babbar é'-la zi*] *dingir Babbar-šá-a ge* [*niš ši-it šamši*]⁽¹¹⁾ *e-rib šamši*⁽¹¹⁾

By the rising and the setting sun mayest thou be exorcised.

[*zi dingir Babbar-ra udu-ge*] *dingir Giš-bil(?) gē-da ge niš* ⁽¹²⁾ *Šamaš ša ū-mi* ⁽¹³⁾ *Sin ša mu-šun*

By Shamash of the day, by Sin of the night mayest thou be exorcised.

zi ud te-ge mu-a ge niš šumu ub-bak ū šal-ti

By the turning day and year mayest thou be exorcised.

zi kur-bar-ra zi kur-šàg-ga ge niš ša-ḫat ša-di-i niš ki-rib ša-di-i

By the exterior of the mountain, by the interior of the mountain mayest thou be exorcised.

zi laḡ gē-gēg-ga ge niš mu-ru ik-li-ti

By the light of darkness mayest thou be exorcised.

zi ḡar-ra-an kaš-an ge-en-du ka-kaš⁽¹⁴⁾ *kalam-ma-ge ge niš ur-ḫn ḫar-ra-an šu-du pa-da-nu ša ma-a-lu*

By the highway, the road, the path, the way of the land mayest thou be exorcised.

zi nb-da-da ūr giš-gē ki-gub-bu-ne ge niš [*np-ki ša-ḫa-ti du-lu šil-lu šub-lu man-za-za*

By the side of the foundation, the shade of the dwelling-place mayest thou be exorcised.

zi ud-ge a-ab-ba nu-gi-gi-da-ge ge niš šal-šam(?) tam-tim la ta-a-rí. . .

By the third sea of no return(?) mayest thou be exorcised.

zi an-ki-bi-da i-ri-[pad ḡa-ba-ra-du-un]⁽¹⁵⁾ *niš šamē ū iršitim*⁽¹⁶⁾ *lu-ū ū-tam-me-ka lu-ta-at-la-lak*⁽¹⁷⁾

By heaven and earth I exorcise thee that thou mayest depart.

[*en-na*] *su lū-gišgal-lu du[mu dingir-ra-na] a-di zu-mru*⁽¹⁸⁾ *amēl ili-šun ba-ra-an-ta-ri-en-na ba-ra-an-[la] ta-as-su-ū ta-'as-su-ḫu*⁽¹⁹⁾

Until from the body of the man of his god thou removest and thou departest

ū ba-ra-an-da-ab-kū-e [*a ba-ra-an-da-ab-nak-e*] *a-ka-lu e*⁽²⁰⁾ *ta-kul me-e* [*e tal-ti*]

food thou shalt not eat, water thou shalt not drink

a-na zu-mri-šun ḡa-ba-ra-é'

From his body go out!

. *ana man-za-zi-ka.*

. to thy resting-place (return?).

.
.

.
.

OBVERSE, COL. II, LOWER PIECE

zi dingir Nin-sig-kur.....niš
^{11a1}ditto be-lit 2....

By Ninsigkur, the mistress of the temple of.....mayest thou be exorcised.

zi dingir Giš-bil sag nun-eš [kur-ra-ge
 ġe]^{1a} niš ^{11a}ditto a-ša-rid ša-[ka-nak-
 ka iršitim(?)]^{1a}

By Gishbil, chief high-priest of the earth mayest thou be exorcised.

zi dingir Da-mu a-su-gal [dingir-ri-e-
 ne-ge ġe] niš ^{11a}ditto a-su rabû
 ilân^{1me1}

By Damu, the chief physician of the gods mayest thou be exorcised.

zi dingir Ka-nun-ra.....
 niš ^{11a}ditto me-dul(?).....

By Kanunra, the.....mayest thou be exorcised.

zi imma bil.....
 niš.....

By the burning thirst...mayest thou be exorcised.

zi šub.....

By the prayer of.....mayest thou be exorcised.

zi.....

By the.....mayest thou be exorcised.

REVERSE

zi dingir Nin-šar gir-lal ê-[kur ġe] niš
^{11a}ditto na-aš pa-ri ša Ê-[kur]

By Ninšar, the sword-bearer of Ekur mayest thou be exorcised.

zi dingir Azag-sug sanga mağ [dingir
 An-na-ge ġe] niš ^{11a}ditto ša-an-gam-
 ma-ġu ša ^{11a}A-[nim]

By Azag-sug, the high-priest of Anu mayest thou be exorcised.

zi dingir Egir mu-gal din[ġir An-na-
 ge ġe] niš ^{11a}ditto mu-gal ša ^{11a}A-nim

By Egir the great representative of Anu mayest thou be exorcised.

zi dingir Nin-ma-da ba d[ġir An-
 na-ge ġe] niš ^{11a1}ditto ka-zał ša
^{11a}A-nim

By Ninmada, she who implores Anu mayest thou be exorcised.

zi dingir Nidaba nin nig-nam-ma-ge
 šu-el [š-la ġe] niš ^{11a1}ditto be-el-ti
 mu-su(?).....

By Nidaba, the mistress of the pure treasure of fate (?) mayest thou be exorcised.

zi dingir Ġa-ni bulug an sal-me-me
 gi-e[n ġe] niš ^{11a}ditto mu-kin pu-lu-
 [uk šami-e rapšâti]

By Hani, the establisher of the boundaries of the wide heavens mayest thou be exorcised.

zi dingir La-ma dingir lamma da....
 niš ^{11a}ditto ilu nam-.....

By Lama the protecting deity.... mayest thou be exorcised.

zi dingir En-lil-la an-na-ge [ġe]

By Enlil of the heavens mayest thou be exorcised.

<i>zi dingir Nin-lil-la an-na-ge [ge]</i>	By Ninlil of the heavens mayest thou be exorcised.
<i>zi dingir Ma-mi dingir</i>	By Mami the mistress of
<i>niš¹²¹ ditto¹²¹ be-lil</i>	mayest thou be exorcised.

IV

No. 126

A HYMN TO THE SUN-GOD

For the restoration of this hymn compare IV R. 20 and IV R. 28.

OBVERSE

<i>[en dingir Babbar an-ur-ra ġi-i-ni-bu</i> <i>^{11u}Šamaš ina i-šid šamē^(e) tap-pu-</i> <i>ḫa-am-ma</i>	Incantation. O Shamash, at the foundation of the heavens thou flamest up.
<i>giš si-gar aṣag an-na-ge nam-ta-e-gál</i> <i>ši-gar šamē^(e) ellūti tap-ti</i>	The lock of the brilliant heaven thou hast opened.
<i>giš-gál an-na-ge gál-im-mi-ni-kid da-</i> <i>lat šamē^(e) tap-ta-a</i>	The bolt of the heaven thou hast removed.
<i>dingir Babbar kalam-ma-ge sag-ga-</i> <i>na-šu mi-ni-ni-il ^{11u}Šamaš a-na</i> <i>ma-a]-ti ri[-ši-ka taš-ša-a]</i>	O Shamash, to the earth thou hast lifted up thy head.
<i>[dingir Babbar me-lam an-na ^{11u}Šamaš</i> <i>me-lam-me] šamē^(e) ma-tu-a]-ti tak-</i> <i>tum kur-kur-ra ne-tul]</i>	O Shamash, thou hast covered the earth with heavenly splendor.
<i>[igi kalam-ma] ana ni-aš (!) ma-a-tu</i> <i>nu-ri ta[-ša-kan laḡ gar-ra¹²-ne]</i>	When thou lookest upon the land establishest thou light.
<i>[gir-kalam]-ma ki-bi-is ma-a-tu¹³ lu</i> <i>[-u tuš-te-ši-ne]</i>	The way of the land truly guide thou!
<i>[maš]-anše niṣ-zi-gal bu-ul šêri ši-kin</i> <i>napišti [ti-ša-kan u-me-ni-gar]¹⁰</i>	The beasts of the field, the living creatures thou hast created.
<i>dingir Babbar ama²⁰ a-a-bi-da [gištug</i> <i>gar-gar-ra-ne]²¹</i>	To Shamash, like unto a father and mother they listen.
<i>^{11u}Šamaš ki-ma a-bi ū um-ma uṣ-na</i> <i>ši-[it-ku-nu]²¹</i>	

ú im-ši-in-kù-e-ne²² šam-mi ik-ka-la
 dingir Babbar a-sag "Šamaš a-ša-
 rid ilāni at-[ta dingir-ri-e-ne-ge
 me-en]
 palil dingir A-nun-na-ki me-en²³ a-lik
 maḥ-ri ša [A-nun-a-ki at-ta]
 an dingir Enlil-bi-da-la [lugal nam-
 lu-gišgal-lu me-en it]-ti "A-nu ū
 "En-lil šâr amelûti [at-ta]
 [id]-ag-ge un-ki²⁴ šar-ra-ge [si-ne . . .]
 [le]-rit kiš-šal niši [šun-le-šir]
 dingir nig-si-di mi-[ša-riš] ina šamē^(a)
 ka-a-a-nu at-[a an gub-ba me-en]
 dingir nig-gi-na kit-tu bi-rit uṣ-na ša
 ma-ta-a-l[u at-ta kur-kur-raigi-gal
 me-en]
 ṣi-du mu-un-ṣu ki-na ti-di rag-gu
 ti[-di nig-erim mu-un-ṣu]
 dingir Babbar nig-si-di "Šamaš mi-
 ša-ri ri-is-su i-na-aš[-ši-ik] [gu-bi
 ma-ra-an-ri]
 dingir Babbar nig-erim-e²⁵ usan-dim
 [im-ma-ra-an-nun-ki-ta] "Šamaš
 rag-gu ki-ma qin-na-ṣi [il-tar-rak-
 ka]
 dingir Babbar iskim-ta²⁶ [an dingir
 En-lil me-en] "Šamaš lu-kul-ti
 "A-nim [u "En-lil at-ta]
 dingir Babbar di-kud [maḡ an-ki-bi-
 dame-en] ["Šamaš da-a-a-nu ṣi-ru
 ša šamē^(c) iršitim ^(um)at-ta]

Food they are fed.

O Shamash, the chief of the gods art thou!

He who goes before the Anunaki art thou!

With Anu and Enlil a king of mankind art thou!

Guide thou the law of all the people!

O god of justice in the heaven eternal art thou!

Thou art the justice and the wisdom of the land!

Thou knowest the pious, thou knowest the wicked.

O Shamash, righteousness lifteth up to thee its head.

O Shamash, wickedness like a whip becomes torn through thee.

O Shamash, the helper of Anu and Enlil art thou.

O Shamash, the exalted judge of heaven and earth art thou.

REVERSE

.....-am-a-ni-šu²⁷ Šamaš

 [lugal-e dumu dingir-ra]-na ta-gab-bu-
 na [ḡe-gub] [šarru mā]r ili-šu ina
 šu-mē-li-šu [li-ṣi-iṣ]

.....Shamash

The king, the son of his god, may stand at his left.

[dingir lù-gal-lu dnmu]-a-ni-šu mī-
un-na-an-gub a- ū ilu
amēli aš-šu ma-ri-šu aš-riš iṣ-za-
aṣ-ka

me silim me nam-ti-la [u-gar-ra-ab]
pa-ra-as šul-me pa-ra-as ba-lá-[tu
šu-kun-šum-ma]

ka silim šag gūl-la ina sa-li-mu hu-
ut lib-bi

ka-gar sig-ga ina e-gir-ri-e dam-ki..

dingir Babbar lugal dingir-ra-na su-a
ḡe-en-da-ab-[bi] ^{11a}Šamaš šâr mâr
ili-šu liq-bi ša a-na qa-tu

en ki-gal kul-unu-ki kalag kalam-a-
ni-šu rag-ga- be-el ša ki-gal-e
ša kul-la-bi ka-a-ša

dingir Babbar dī-kud maḡ [en nun
kur-kur-ra-ge me-en] ¹² ^{11a}Šamaš da-
a-a-nu ši-ri bēl rabū ^(u) ša [ma-ta-a-
ti at-la]

lugal nig-zi-ga [šā-lá-sud kalam-ma-ge
me-en] be-lim šik-na-tinapištim ^(um)
rim-nu-[ū ša ma-ta-a-ti at-la]

[dingir Babbar nd-da] ne-e²⁴ lugal²⁵
dumu dingir-ra-[na u-me-ni-el u-
me-ni-laḡ-laḡ ^{11a}Šamaš ina ūmi] ^(mi)
an-ni-e šar-[ri mâr ili-šu ul-lil-šu
ub-bi-ib-šu]

[nig-nam gūl-dim]-ma su-a ni-ga[l-la
bar-bi-ta ḡe-en-zi-zi] [minma e-piš]
limnūtim ^(im) ša ina zumri-[šu ba-
šu-ū ina a-ḡa-a-ti li-in-na-si]

And the god of man on account of
his son devoutly steps before
thee.

A command of peace, a command of
life establish for him!

In loving kindness of a joyous heart

In gracious thoughts.

May Shamash, the king of the son
of his god, speak, so that into the
hand

Lord of the kigallu of Kullab to thee,
the hero in his land.

O Shamash, the lofty judge, the
great lord of the lands art thou.

The lord of living creatures, the
merciful of the lands art thou.

O Shamash, at this day purify and
cleanse the king, the son of his
god.

Whatever evil sorcery, which is in
his body, may it be removed.

Rest destroyed.

V

No. 118

ANOTHER HYMN TO SHAMASH

A duplicate fragment of this text is found in Langdon's Grammatical Texts, PBS. XII, No. 1, plates 32 to 35. The text, however, where the duplicate comes to assist in its restoration, is still too fragmentary in the first column of the reverse to allow a running translation. It is probable that also text No. 27 in the work of Langdon represents but an excerpt of the present hymn. Below is offered a transliteration and translation of the second column of the reverse only. The obverse of the tablet is nearly completely destroyed.

REVERSE, COL. II

<i>dingir Babbar ana zagin-ta é'-[a]</i>	O Shamash, come forth from the shining heaven!
<i>ù-giu ana aṣag-ga-ta sag-tu-tu</i>	Go forth from the brilliant heaven, O first-born!
<i>dingir Babbar en-gal-bi dingir Babbar lugal-á-[bi me-en?]</i>	O Shamash, its great lord; O Shamash, its mighty king art thou.
<i>dingir Babbar en-gál bàr-hár-e-ne</i>	O Shamash, lord of the throne- chambers.
<i>dingir Babbar lugal-gal an-ki-ki</i>	O Shamash, great king of heaven and earth.
<i>dingir Babbar kid-a i(?) dingir-e-ne- ge sag-ka maš-sag a-a a-nun-na-e- ne</i>	O Shamash, encloser(?) of the gods, chief, leader, father of the Anunaki,
<i>dingir Babbar še-ir-zi³⁰ šid-da an-ki-a ^{nu}ana</i>	O Shamash, true glory, in heaven and earth the Anu-star,
<i>dingir Babbar nšum-gal nir-lugal šag é'-a</i>	O Shamash, hero, lord of the inte- rior, king, come forth!
<i>dingir Babbar dingir šar-ra gal-za an-na me un-nu-laḡ-laḡ</i>	O Shamash, god of the totality, thy greatness in heaven does not remove presage.

ub-šu an³¹-na-ge sag la kur-bi me-en

*.....lu igi(?) edin-na gū-nu-má-má
me-en*

*.....palil me-en lū-tab-ba
za-e me-en*

*dingir Babbar lūā-duġ-a
nir(?) -e me-en*

*dingir Babbar lu ē'-a(?) ki-gub-a-ni
ib-ġa-e*

ġul-gál-e . . . -a-ni-bi ġe-šu-kud

*dingir Babbar lugal nun-ra me(?) -na
..... ni-žu*

kur zagin šu-ūr maġ gū-bi

*dingir Babbar-ka ? šāg ana-ge gal-bi
.....*

šāg kur-ra-ge ū dagal-bi ni-tuš

*dingir Babbar di-kud dingir Babbar
ka-aš-bar*

*dingir Babbar di-kud dingir-e-ne-ge
dingir Babbar ka-aš-bar a-a a-nun-
na-ge*

*dingir Babbar ad dingir En-lil-la tu-
tu-ud-gá-gá*

dingir Babbar en-kul-gál ana aṣag-ga

*dingir Babbar dingir nig-si-di di-kam
dingir Babbar sib a-a sag-gig-a*

*dingir Babbar sag di-kud kalam-
ma-ge*

dingir Babbar di-kud-ge(?) za-a-am

dingir Babbar ka-aš-bar-ra za-a-am

dingir Babbar nig-gi-na za-a-am

dingir Babbar nig-ġi za-a-am

In the sphere of the heavens thou
art the chief of the fullness of its
region.

The foremost in the desert, who
does not humble himself, art thou.

The first art thou, a companion art
thou.

O Shamash, who in increase
of might, thou art a lord.

O Shamash, who having gone forth
to his place of position, teemeth
with might.

The evil
may be cut off.

O Shamash, king, who maketh
known to the prince his command
of

The brilliant mountain, the great
bolt, its neck

O Shamash, inmidst of the heaven
greatly

Inmidst of the world (and) its wide
desert thou dwellest.

O Shamash, judge, O Shamash,
decider,

O Shamash, judge of the gods,

O Shamash, decider, father of the
Anunaki.

O Shamash, born of father Enlil,

O Shamash, powerful lord of the
splendid heaven,

O Shamash, just god of judgment,

O Shamash, shepherd, father of the
black-headed,

O Shamash, chief judge of the land,

O Shamash, a judge art thou!

O Shamash, a decider art thou!

O Shamash, truth art thou!

O Shamash, life art
thou!

dingir Babbar a-ab-ba igi-nim za-a-am

dingir Babbar a-ab-ba sig-a za-a-am
dingir Babbar kur-aš zu-di-na tur-ra
za-a-am

dingir Babbar sig-ga-aš esig-ga-ra gâ-
nu za-a-am
dingir Babbar nu-luk-ki gul-la za-a-am

dingir Babbar nu-mu-un ku-si-da za-
a-am

dingir Babbar za-men nu-ê' di-kud
nu-kud ka-aš nu-bar-ra

dingir Babbar za-men nu-ê' igi-a-šû
lu-ru-tiq di-kud nu-kud

dingir Babbar za-men nu-ê' giš-gu-za
nam-lugal-la-šû nu-gub

dingir Babbar za-men nu-ê' pa nam-
lugal-la-šû nu-gâ-gâ

dingir Babbar za-men nu-ê' giš-dug(?)
nam-lugal-la-šû nu-lağ

dingir Babbar za-men nu-ê' lugal
erin-ne á la ba-ag-gi

dingir Babbar za-men nu-ê' giš-lugal
dingir-ra-šû sig-aš nu(!)-sig-ga

dingir Babbar za-men nu-ê' lû-mağ
dam igi-bar nu-šû

dingir Babbar za-men nu-ê' ur-bar-ra
-ge nu-ub-ba-šû-šû

ur-mağ esig-ga nu-ub-si-ga kur-gal ka-

O Shamash, above the ocean art thou!

O Shamash, below the ocean art thou!

O Shamash, into the mountain . . .
 entering art thou!

O Shamash, raging in might towards the strong one art thou!

O Shamash, one who does not own destruction art thou!

O Shamash, the seed of Kusida art thou!

O Shamash, if thou dost not come forth, judgment will not be rendered, decision will not be made.

O Shamash, if thou dost not come forth, in the presence of the oppressor (?) judgment will not be rendered.

O Shamash, if thou dost not come forth, the throne in the kingship will not stand (firm).

O Shamash, if thou dost not come forth, the scepter in the kingship will not exercise.

O Shamash, if thou dost not come forth, the good lord in the kingship will not lead.

O Shamash, if thou dost not come forth, the king's men will not exercise power.

O Shamash, if thou dost not come forth, the royal lord through thy divinity will not be filled with fullness.

O Shamash, if thou dost not come forth, the mighty one will not know the look of a woman.

O Shamash, if thou dost not come forth, the jackal will not rush about.

The lion will not be filled with strength, the great mountain . . .

VI

No. 127

AN UTURKU LIMNUTU TEXT

OBVERSE, COL. I

en ê-nu-šub
utug-gul lù-e (?) gig-ga

d-úr-da du-du
e-sir-ra šu-šu
galla-gul-gál
edin-na šú-bar-ra
sa-gaš šú-nu-gi
dingir-dim-me
dingir-dim-a
galu-ra su-su
[šàg]²⁰-gig libiš-gig
[tu-ra] sag-gig
[uru-lu-galu]-ra dul-la
[lù gin u]-dim
[mu-un-da]-ru-uš
[ši-na]
[ba-ni-in-su-eš]
lù-gal-bi [zi-ni-ta]
ni-bal-bal-[e zi-gim mu-un-zi]
dingir Asar-lù-dug igi-im-ma-an-sum
a-a-ni dingir En-ki-ra
ê-a ba-an-ši-tur
gù-mu-un-na-dê-e
a-a-mu utuk-gul galu-e gig?-ga

d-úr-da du-du
e-sir-ra šu-šu
a-du 2-kam-ma-aš
ù-ub-dug²¹
[a-na ib-aga]-en na-bi nu-zu
[a-na ni]-ib-ge-ge
[dingir En-ki du]mu-ni
[dingir Asar-lù]-dug
[mu-un-na-ni-ib-ge-ge]

Incantation of the house of exorcism.
The evil demon has smitten man
with sickness.
It causes the limbs to toss in pain.
It rushes into the street.
The evil devil
Is let loose in the plain.
The robber is not turned back.
The hag-demon
The ghoul
Have rushed upon the man.
With heart-disease, madness,
Sickness (and) headache
They cover the man.
Scorching the wanderer
Like the day.
With bitterness
They fill him.
This man from his soul
Is torn and tosses like the billows.
Marduk saw him.
Unto his father Ea
Into the house he entered.
He spoke:
O my father, an evil demon has
smitten man with sickness.
He causes the limbs to toss in pain.
He rushes in the street.
Twice
Let him say it.
What he has done he does not know,
Nor how he shall be relieved.
Ea unto his son
Marduk
Answered:

COL. II

dumu-mu a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
dingir Asar-lù-dug
a-na nu-e-zi
a-na a-ra-ab-dağ-e-en
nig-má-e ni-zi-a-mu
ù-za-e in-ga-e-zi
gin-na dumu-mu
dingir Asar-lù-dug
a an-za-am-ma
ù-me-ni-dé
giš-šinig ú-in-nu-uz
šag-ba ù-me-ni-šub
galu-ba ù-me-ni-gur
[nig]-na gi-bil-la
[ù-me-ni-e]³³
[nam-lar kuš galu-ka]

[nig]-gál-la [a-gim]
ge-im-ma-ra-an-zi-[zi]³⁴
urudu nig-kalag-ga
ur-sag an-na-ge
za-pa-ag gu-luğ-ša-ni³⁵
nig-ğul ba-ab-ur-ri (zu ù-me-ti³⁶)
ki za-pa-ag sum-ma
ù-me-sum
sag-tu-uk-zi³⁷ ge-a
urudu nig-kalag-ga
ur-sag an-na-ge
za-pa-ag me-lam-m[a-ni]
[gu]-um-ma-dağ-[e]³⁸

O my son, what dost thou not know?
 What can I add unto thee?
 O Marduk,
 What dost thou not know?
 What else can I add unto thee?
 That which I know
 Thou knowest also!
 Go, my son
 Marduk!
 Water from the asammu-vessel
 Pour out.
 Tamarisk and mashtakal-plant
 Place on his heart.
 This man atone!
 Censer and torch
 Cause thou to go forth.
 The curse which is in the body of
 man
 Like water
 May run away!
 The copper of strength
 Of the hero Anu
 Whose terrifying roar
 Seizes away whatsoever is evil, take!
 Where its roar is given out
 Bring it!
 Verily it shall be thy supporter!
 May the copper of strength
 Of the hero Anu
 With its awful roar
 Help thee!

COL. III

utug-ğul a-la-ğul
ga-ba-ra-é'
gidim-ğul galla-ğul
ga-ba-ra-é'
dingir-ğul maškim-ğul

May the evil demon, the evil spirit
 Go forth!
 May the evil ghost, the evil devil
 Go forth!
 May the evil god, the evil fiend

ġa-ba-ra-ē'
 ka-ġul uġ ġul-dim-ma⁴¹

 ġa-ba-ra-ē'⁴¹
 dingir-dim-me dingir-dim-a
 ġalu-ra ŷu-ŷu
 ġa-ba-ra-ē'
 ŷāg-ġig libiŷ-ġig
 lu-ra [saġ]-ġig
 uru-lu-ġalu-ra dul-[la]
 ġa-ba-ra-ē'
 [ġi dingir]-gal-gal-e-ne-ge
 [i-ri]-pad
 ġa-[ba-ra-du]-un
 inim-nim-ma [utug-ġul]-a-kam

Go forth!
 May the evil mouth, sorcery, evil
 deed
 Go forth!
 May the hag-demon, the ghoul
 Having rushed upon man
 Go forth!
 Heart-ache, madness
 Sickness, headache
 Which cover the man
 May go forth!
 By the great gods
 Mayest thou be exorcised
 That thou mayest depart!
 Prayer against the evil spirit.

en ē-nu-ŷub

utug-ġul a-la-ġul
 lū ġig-ki-a-ŷu⁴²
 sil-a kil-ba
 ġidim-ġul gal-la-ġul
 lū ġig-ki-a-ŷu⁴²
 e-sir-ra⁴³ kil-ba
 ud-bat⁴⁴-ŷa
 an-ŷa-ŷa
 nig-na-me nu-un-kad-kad
 ġul-ġal lū⁴⁵ ġi-ġuŷ-a
 me-lam-ma ŷag-sir
 ka-du-a⁴⁶

Incantation of the house of exor-
 cism.
 O evil spirit, O evil demon,
 Who have power by night
 Over the street,
 O evil ghost, O evil devil,
 Who have power by night
 Over the path,
 O thou that mightily
 Afflictest
 And leavest nothing untouched,
 The evil one whose face is angry,
 Girt about with splendor
 (Which is) terrible

COL. IV

ŷug-ga nu-un-ŷu-a
 ġalu-ra ġul-ġāl-la
 mul-dim sur-ru-da
 lū ŷu-lā-a
 ŷū-nu-un-bar-ri
 lū ġig-ki-a
 ē-a-ni-ŷu ra-a

Knoweth no kindness.
 To man it gleams full of disaster
 Like a star.
 It binds
 And does not set free.
 It in the night
 Goes to his house

galu-ra ba-te
[gú]⁶⁷ ni-in-sum
...-bi-šu mu-un-ru
z-a-ni-šu ba-an-te-ga
giš-gi-en-na-ù ba-an-da-ğa-lam
igi-ni til-til
lù igi-nu-un-bar-ri
...igi-bi lù-bi? ...ne...
lù.....-na
lù-gal-bi.....
gùl-dib-bi[galu-ra]dib-dib
aṣag giṣ[su-na]mu-un-šu-šu
dingir Asar-lù-dug igi-im-ma-an-suun
nig-má-e ni-ṣu-a-mu
ù-ṣa-e in-ga-e-ṣu
gin-na dumu-mu dingir Asar-lù-dug
dug-bur-ṣar-ra ù-me-ni-si
a-gub-ba dingir En-ki-ge
ù-me-ni-tum
nam-ṣub nun-ki-ga
ù-me-ni-sig
lù-gal-lu dumu dingir]-ra-na
giš-nad-k[a? tum]-ma
ù-me-ni-sug-sug
urudu nig-kalag-[ga] ur-sag an-na-ge

And approaches the man
 Cutting the throat
 Fastening in his.....
 It draws near unto his house.
 It destroys his members.
 It tears out his eye,
 So that he cannot see.
 The.... of its eye man.....
 Who.....
 Man.....
 Evil has seized the man.
 White leprosy? covers his body.
 Marduk saw him.
 What I know
 Knowest thou also.
 Go my son Marduk!
 A suharratu-vessel fill!
 The pure water of Ea
 Bring!
 The incantation of Eridu
 Perform!
 Unto the man the son of his god
 At the bed bring (it).
 Sprinkle him!
 The copper of might of the hero
 Anu

COL. V

giš-ma-nu giš-ku kalag-ga-la
ṣa-pa-ág me-lam-ma-ni
gù-mu-ra-ab-dağ-e-en
ṣid-sur-ra en-nu-un kalag-ga
ù-me-ni-sur
kán-na-ne-ne-a ṣid-sur-ra
ù-me-ni-sur
giš-gál z-e-ka
giš-sagil z-e-ka
ṣu ṣab-ṣab-bu
ù-me-ni-ṣab-ṣab-bu

May the tamarisk the powerful
 weapon
 The roar of its splendor
 Help thee!
 Smear meal-water,
 The powerful protection!
 Smear the doors
 With meal-water!
 The house-door
 The bolt of the house!
 The hand that tears (it) off
 Cut off!

[u!]*ug-gul a-lá-gul*
 [lú] *ge-ki-a-šú sila-a kil-ba*
 [zi] *dingir-gal-gal-e-ne-ge*
 [ge-ri]-*pad*
 [nig-gul]-*gál-e é-a-na an-ri-i*
nig-gul-gál-e é-a-na an-tuš-a
giš-gál é-e-ka
nam-mu-un-da-an-tu-tu-ne
da lú é'-du-ta
nam-mu-un-da-tu-tu-ne
giš-gu-za-na nam-ba-tuš-ù-ne
giš-nad-da-na nam-ba-ù-ne
ur-šú nam-[ba-gibiš]-ne
é-ki-tuš-a-na nam-ba-tu-tu-ne
zi dingir-gal-gal-e-ne-ge
i-ri-pad
ga-ba-ra-du-un
zi an-na ge-pad
zi ki-a ge-pad
inim-nini-ma u[tug-gul-a]-kam

O evil spirit, O evil demon,
 Who has power by night over the
 street
 By the great gods
 Be thou exorcised!
 The evil that has gone to his house
 The evil that has dwelled in his
 house
 The door of the house
 May they not enter!
 Having gone forth from the man
 May they no more enter!
 May they not sit in his seat!
 May they not lie on his couch!
 May they not rise over his fence!
 May they not enter into his chamber!
 By the great gods
 The evil that has gone to his house
 That thou mayest depart!
 By heaven mayest thou be exor-
 cised!
 By earth mayest thou be exorcised!
 Prayer against the evil spirit.

COL. VI

[en é-nu-šub]
-*gul*
-*gul*
-*zu*
-*é-ta é'*
-*é-gal-ta*
ù-mi-in-gar
du-gab é-gal-ta é'-a
šu-a im-mi-in-gar
ur-gig-gi
ka mu-ni-ib-....
ur-babbar-....
lil mu-nn-na-ab(?)-dul

Incantation of the house of exor-
 cism.
evil
evil
knows
from the house take forth
at the temple
 Is placed.
 The offering (?) take forth from the
 temple!
 Place it into the hand!
 A black dog's
 Tooth.....
 (With) a white dog's.....
 Tall grown cover him.

<i>ur gur-a ur-zu il(?)</i>	The dog turn away, thy dog carry up.
<i>dug-^{us}ga</i>	The word
<i>zu an-na</i>	The knowledge of heaven

Ten lines destroyed.

<i>. . . zu dingir-ri-e-ne-ge</i>	Unto the of the gods
<i>galu mu-un-ši-gi-gi</i>	Man has turned.
<i>dingir Asar-lù-dug</i>	O Marduk
<i>dumu nun-ki-ga-ge</i>	Son of Eridu
<i>[tù]-tù-e zu-ab</i>	The incantation of the Deep
<i>[nun]-ki-ga-ta</i>	Of Eridu
<i>[nam]-mu-un-da-an-bur-ri</i>	Let never be loosened!

VII

No. 119

AN INVOCATION TO NERGAL

A duplicate of this text is published in King, *Magic and Sorcery*, No. 27.

OBVERSE

<i>[šiptu be-lum gaš-ru ti-iš-ka-ru bu-kur</i> <i>¹¹NU.NAM.NIR]</i>	Incantation: O mighty lord, hero, first-born of Nunamnir,
<i>[a-ša-rid ¹¹A-nun-na]-ki be[-el tam-</i> <i>ba- i]</i>	Leader of the Anunaki, lord of battle,
<i>[i-lit-ti ¹¹KU.TU.ŠAR šar-ra-tum</i> <i>rabūtum^(tum)]</i>	Offspring of Kutusar the mighty queen,
<i>¹¹Nergal kaš-kaš ilāni^{meš} na-ram</i> <i>¹¹NIN.MIN.NA]</i>	O Nergal, mighty one of the gods, the beloved of Ninminna,
<i>[zu-pa-ta ina šamē^(e)] illūti^{meš} ša-qu</i> <i>man-za-za-ka</i>	Thou treadest in the lofty heavens, lofty is thy place.
<i>ra-ba-ta ina arallī</i>	Thou art exalted in the underworld.
<i>ma-ši-ra la(!) ti-ši^{us}</i>	A rival thou hast not.
<i>illī ¹¹A-nim ina puṣur ilāni^{meš} me-</i> <i>lik-ka zu-šur</i>	With Anu among the multitude of the gods write thy counsel.
<i>illī ¹¹Sin ina šamē^(e) ū iršilim^(im)</i> <i>ka-ši-i gim-ri</i>	With Sin in the heavens and the earth thou seekest everything.

*id-din-ka-ma*¹¹ *En-lil abu-ka*
ṣal-mat qaqqadu pu-ḥur naḫiṣtim^(um)
[bu]-ul ¹¹*Nergal nam-maš-ša-a qa-*
tuk-ka ip-qid
[ana ¹¹*Šamaš-šu)m-ûkin mâr ili-šu*
[ša ili-šu ¹¹*Marduk] ištari-šu*
^{11a1}*Šar-pa-ni-tum*
[lumin idāti^{me1}*] ilāti*^{me1} *limnūti*^{me1} *la*
ṭabāti^{me1}
[ša inu ekalli]-ia ib-ša-a-ma
[pa-ḥa-ku ad]-ra-ku ū šu-la-du-ra-ku
[a-na ekalli]-ia a-na mati-ia
*[iq]-ba-a-a-nim a*³⁰ *a-mat an-ni*
*[nušâḫu u ḫu-lu-uq]*³¹*-qu-ū ib-ba-šu-ū*
ina biti-ia
[qa-bu-ū la ṣe]-mu-ū it-tal-pu-in-ni
[aš-šum gam-ma-la-ta ¹¹*Nergal be]-*
*lum [as-sa-ḫar ilu-ut-ka]*³²

And then has Enlil thy father given
 unto thee
 That the blackheaded, all living
 creatures,
 The cattle of Nergal, animals, thy
 hand should take into care.
 Unto Shamash-shum-ukin, the son
 of his god,
 Whose god is Marduk, whose god-
 dess is Sarpanitum
 In the evil of the powers, of the
 signs, evil and not good,
 Which are in my palace,
 I am afraid, I tremble and I am cast
 down in fear.
 To my palace, to my land
 They spoke a word of sin.
 Destruction and insurrection are in
 my house.
 Speaking, not listening they distress
 me.
 Because thou art well-wishing, O lord
 Nergal, I turn to thy divinity.

REVERSE

• *[ag-gu lib-ba]-ka li[-nu-ḥa]*
*[pu-ṭur an]-ni ḫi-ṭi-ti ū si-la-ti*³³
*[na(?)]-ṣir lib)-bi ilu-ti-ka rabiti*³⁴
*[luš-la'-mar surlani pa-da-am-ma*³⁴
*[ilu ū] ištaru ṣi-nu-tum ṣab-su-tum*³⁵
[dum-qa] ma-ḥar-ia lu-ut-pu liš-li-mu
illi-ia
*[nir]-bi-ka lu-ša-pi*³⁴ *dā-li-li-ka lnd-*
lul
inim-nim-ma šu-il-la ¹¹*Nergal-kam*
*ṣiptu šu ḡul(?)nu mul-mul-kam*³⁷

Let thy angry heart have rest!
 Loosen my sin, my offence and my
 presumption.
 Thy great divinity protect my heart!
 Let me see the untruthfulness and
 set me free.
 O god and angry and incensed god-
 dess
 Favor let come before me and deal
 graciously with me.
 Let me proclaim thy greatness, let
 me bow in humility before thee.
 Incantation of the raising of the
 hand. It is to Nergal.
 Incantation. of the *mulmullu-*
star.

VIII

No. 124

A CONSECRATION TEXT FOR THE BUILDING OF HOUSE AND CITY

For the restorations of this interesting, but poorly preserved, text compare Scheil, Sippar 36.⁵⁵

OBVERSE

<i>šiptu</i> ^{11a} <i>E-a</i> ^{11a} <i>Šamaš</i> <i>û</i> ^{11a} <i>[Marduk</i> <i>ilāni rabūti]</i>	Incantation: Ea, Shamash and Mar- duk the great gods
<i>muleppušu û da-an-[ni]</i> ^{mes} <i>(?)ina āli</i> <i>[at-tu-nu-ma]</i> ⁵⁹	The builders and the fortifiers (?) in the city (are you?)
<i>mu-šap-pa-lu MUR.NIR</i> <i>[muballi(u</i> <i>kāl minma šumšu ša tabna]</i>	You dug deep the large circuit. You revived every creature that you have created.
<i>ala an-na-a</i> <i>[ša te-pu-šu]</i> ⁶⁰	This city which you have built
<i>ina amat-ku-nu ki-ma šadē</i> ^(c) <i>li[-kun</i> <i>ki-bil-ku-nu]</i> ⁶¹	Through your word may stand firm like the mountains. Your com- mand?
<i>ana</i> ^{11a} <i>Šamaš-šum-ūkin mār</i> <i>[abi-šu</i> <i>arad pa-liḥ-ku-nu]</i>	Unto Shamash-shum-ukin, the son of his father, the servant who fears you,
<i>ana amātu</i> ^(11a) <i>parši balāṭa</i> <i>[kal i-li-šu</i> <i>lid-din]</i>	Command through a word that his god may give strong life!
<i>šiptu</i> ^{11a} <i>E-a</i> ^{11a} <i>Šamaš</i> <i>û</i> ^{11a} <i>[Marduk</i> <i>bēlē šamē û iršitim]</i>	Incantation: O Ea, Shamash and Marduk, lords of heaven and earth
<i>e-piš āli û bitī</i> <i>[at-tu-nu-ma]</i>	The builders of the city and the house are you!
<i>da-[an?]-nu di-in</i> <i>[-ma ḡēru muš-te-še-ru te-ni-še-e-ti]</i>	Strong is the judgment ofthe leaders of mankind.

REVERSE⁶²

<i>bul-liṭ AN</i>	Call into existence (?)
<i>at-ta</i> ^{11a} <i>?</i> <i>amel mu-[te-puṣ uṣur?]</i>	Thou Oprotect the builder(?)
<i>āla</i> ^{hi} <i>an-na-a ša</i> ^{11a} <i>Šamaš-šum-</i> <i>[ūkin]</i>	Unto this city of Shamash-shum- ukin

<i>alaan-na-a^{kiea} n ālani^{ki} [meri šamāti(?)]</i>	This city and the cities of the country
<i>šilla ū damiqta-ka at-'ta li-šim-ma]</i>	Mayest thou decree gracious protection and thy favor
<i>ilta-ka damiqtam^(tam) ina āli</i> <i>[tašakanu(?)]</i>	Thy sign of favor place into the city.
<i>marlam^(tam) la šur-ru-ū</i>	Not shall grow up bitterness
<i>ina āli ka-a-lu</i>	In the city.
<i>i-nun-bi-lu</i>	They shall shine.
<i>ina āliⁱⁿ Šamaš-šum-ūkin</i>	In the city of Shamash-shum-ukin

IX

No. 112

AN EXORCISM⁶⁴

OBVERSE

<i>[zi dingir]</i> <i>ge-pad</i>	By mayest thou be exorcised.
<i>[zi dingir]</i> <i>ge-pad</i>	By mayest thou be exorcised.
<i>[zi dingir]</i> <i>ge-pad</i>	By mayest thou be exorcised.
<i>[zi dingir]</i> <i>ge-pad</i>	By mayest thou be exorcised.
<i>[zi dingir]</i> <i>kur-kur-ra ge-pad</i>	By of the lands mayest thou be exorcised.
<i>[zi dingir]</i> <i>kur-kur-ra ge-pad</i>	By of the lands mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Dam-en-ki ge</i>	By Damenki the mayest thou be exorcised.
<i>zi dingir Ba-ū ama ge</i>	By Bau the mother of mayest thou be exorcised.

<i>zi dingir Am-ma ama dingir an-ki-bi-la-ge ġe</i>	By Amma the mother of heaven and earth mayest thou be exorcised.
<i>zi dingir Šul-pa-ē' ġe</i>	By Shulpaē the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Šu?-ur-mu za- ġe</i>	By Shurmu the mayest thou be exorcised.
<i>zi dingir En-ki uš-sa an-ki-a- ġe</i>	By Enki inmidst of the heaven and the earth mayest thou be exorcised.
<i>zi dingir Dam-gal-nun-na dam dingir En-ki-ge ġe</i>	By Damgalnunna the consort of Enki mayest thou be exorcised.
<i>zi dingir Asar-lū-dug gūb-gūb an-ki-a-šū ġe</i>	By Asar, the good Being, the <i>gub-gubbu</i> in heaven and earth mayest thou be exorcised.
<i>zi dingir Amar-udu inim-dug-ga ni-uš nig-ġul(?) ni-ri ki-la ġe-pad</i>	By Marduk, the spokesman . . . evil(?) who goes below mayest thou be exorcised.
<i>zi dingir Ni-nun dingir gi-a in- ġe</i>	By Ninun the god in the mayest thou be exorcised.

Three lines destroyed.

<i>zi dingir Taš-me-tum dam a-mu-ru-ki(?) ġe-pad</i>	By Tashmetum the consort Amuru(?) mayest thou be exorcised.
<i>zi dingir Bu-bu-bu nu-tur kur-ra-ge ġe</i>	By Bububu the dwarf of the mountain mayest thou be exorcised.
<i>zi dingir Á^u ama en-gur-ra-ge ġe</i>	By Á the mother of the Deep mayest thou be exorcised.
<i>zi dingir Ši dam en zu mu-da-ge ġe</i>	By Ši the consort of the lord of the knowledge of dreams mayest thou be exorcised.
<i>zi dingir A-ra giš ab-zu-a ġe</i>	By Ara, the hero in the Deep mayest thou be exorcised.
<i>zi dingir La-ġa-ma ad-gal gu-gu-a(?) ġe</i>	By Lagama the ancestor in the <i>gugu</i> mayest thou be exorcised.
<i>zi dingir Nannar kud nam-kud-da-ni-ge bi-ib-la ġe</i>	By Nannar the divider of divisions mayest thou be exorcised.

<i>zi dingir Dam-gal-la(!) an-da-a-ge ġe</i>	By Damgalla in the heavens mayest thou be exorcised.
<i>zi dingir Dam-kešda dag-il-il-na ġe</i>	By Damkeshda mayest thou be exorcised.
<i>zi dingir gal-gal-la ġe</i>	By the great mayest thou be exorcised.

OBVERSE, COL. II

<i>zi dingir A-ra-su šúb-šúb-[ba] an-na-ge [ġe-pad]</i>	By Arasu the implorer in the heavens mayest thou be exorcised.
<i>zi dingir Ū-ra ġe-š'-a zi [dingir] šag-ga ù-na-ge ġe</i>	By Ura mayest thou go forth, by the gracious of time, mayest thou be exorcised.
<i>zi ni-bu gu-za-lá ù-na-ge ġe</i>	By Nibu the thronebearer of time mayest thou be exorcised.
<i>zi an-ki še-ir-zi nam-kur-ra me-lam-ma ġe</i>	By the perfection of the splendor and the brilliancy of heaven and earth mayest thou be exorcised.
<i>zi dingir A-a-bu dumu-sal? dam-a-ni ġe</i>	By Abu the daughter of his (her?) consort mayest thou be exorcised.
<i>zi dingir Dam-bu(?) nig-si-na-aš-šu (?) ki nig-an-el-a ġe</i>	By Dambu mayest thou be exorcised.
<i>zi dingir Ka-mu-gal ašag-ga(?) . . . dul-la-a ġe</i>	By Ka the holy representative of . . . in the cavern mayest thou be exorcised.
<i>zi dingir Ka-gi luġ bi-ib-la [ġe]</i>	By Kagi, the priestly anointer . . . mayest thou be exorcised.
<i>zi dingir giš-ur-a bi-ib-la [ġe]</i>	By mayest thou be exorcised.
<i>zi dingir Nin-tir-mu ti-na-gi ġe</i>	By Nintirmu she who turns the life mayest thou be exorcised.
<i>zi dingir Na-na-a nir-gál-a-ni-dim ġe</i>	By Nana who is like her hero mayest thou be exorcised.
<i>zi dingir Iġ-gal-e^m sag ki-kur a-a-ni-dim ġe</i>	By Iġgal, the chief of the mountain country like his father mayest thou be exorcised.
<i>zi dingir Da-da-a um-ma ad gal-gal-la(!) ġe</i>	By Dada the mother of the great fathers mayest thou be exorcised.

zi dingir En-me-gar-ra na a-in mag
a kur-da-na ge-pad

By Enmeharra the creature in the
great water, in the water of the
mountain mayest thou be exor-
cised.

zi dingir Dam-
.....[ge]

By.....
mayest thou be exorcised.

zi dingir Ka-
.....[ge]

By.....
mayest thou be exorcised.

Two lines destroyed.

zi dingir Lugal-er-ra ana-ka im-til z'

By Lugalerra of heaven, the wind of
life, go forth.

zi dingir Lu-es-gal sib si-gal-la-ge

By Lueshgal, the shepherd of the
living creatures mayest thou be
exorcised.

zi dingir Dam-ki-gal-la dam sag ki-
gal-la-ge

By Damkigalla the mistress inmidst
of the netherworld mayest thou be
exorcised.

zi dingir Nin-gil-zi-da gu-za-la kur-
ra-ge

By Ningishzida the thronebearer of
the land mayest thou be exor-
cised.

zi dingir En-'ur-na-gal en kur nu-
gi-en-da ge

By Enkurnagal the lord of the
land of no return mayest thou be
exorcised.

zi dingir Guš-bi-il(?) agrig kur-ra-
ge ge

By Gushbil the abarakku of the
land mayest thou be exorcised.

zi dingir Dug-dug-ga-a gir-lal kur-ra-
ge ge

By Dugdugga-a the sword-bearer of
the land mayest thou be exor-
cised.

zi dingir E'-la-na dingir z' kur-bal-
ge ge

By Etana the god who goeth forth
to the hostile foreign land mayest
thou be exorcised.

zi dingir Ka-ti.....
.....[ge]

By Kati.....
..... mayest thou be exorcised.

zi dingir Gal-? im-si nig-ši zagin [ge]

By Gal.....
..... the brilliant mayest thou
be exorcised.

zi dingir en-sig dam-sig en-nu dam-nu

By the god, the lord below, the mis-
tress below, the lord of nothing,
the mistress of nothing.

<i>dingir en šilig dam-maġ eš</i>	The god, the lord, the potentate, the great mistress
<i>en-me-ā-ra en-me-šar-ra</i> ⁶⁷	By Enmeara, by Enmesharra,
<i>en ama a-a ašag-dul-la-ge-ne</i>	By the lord, the mother, the father, the sanctity of the caverns and
<i>nam-lar-ra-ge-ne ġe-pad</i>	Of the fates mayest thou be exorcised.
. <i>dingir-mu-gal</i>	By the divine representative
<i>ġe-pad</i>	Mayest thou be exorcised.

REVERSE, COL. III

<i>ši im-imin-bi ši an-ki ub-da-limnu-ba</i> <i>ġe-pad</i>	By the seven winds, by the four regions of heaven and earth mayest thou be exorcised.
<i>ši ġē-a si-si-ga ud-da-šal-a ġe</i>	By the night which overcometh the dawn mayest thou be exorcised.
<i>ši šag-gar šag-gu-la kur-kur-šu</i> ⁶⁸ <i>šu-bi-eš im-sag</i> ⁶⁹ <i>a-ab-ba a-da</i> ⁷⁰ <i>gal-gal-la ġe</i>	By the pillar, the bolt, which submit the lands, the devastating wind of the ocean-floods mayest thou be exorcised.
<i>giš-aš-a ba-ra-an-da-sir-ri</i> <i>gi-aš-a ba-ra</i>	Not a single tree shalt thou root out! Not a single reed shalt thou pluck out!
<i>giš . . . -aš-a ba-ra</i>	Not a single . . . -tree shalt thou root out!
. <i>gar-ra-da ba-ra-an</i>	. . . . . shalt thou root out!
<i>šu-a</i> ⁷¹ <i>a-ma-da</i> ⁷² <i>ge ba-ra-an</i>	No spreading shoots of the land shalt thou pluck out!
<i>šu-a</i> ⁷¹ <i>a-ab-ba-ge ba-ra-an</i>	No spreading shoots of the sea shalt thou pluck out!
<i>dū-e bal-e ba-ra-an-da</i>	That which has been made hostility shall not tear down!
<i>dū-e sag-bal-e ba-ra-an-da</i>	That which has been made the chief of hostility shall not tear down!
<i>ki uku kur-ra-ge tur-tur-zu laġ</i>	From the place of the people of the land, to thy children go!

dingir Babbar sag-kal dingir-ri-ne-ge
 šu-na ñ-si-ga⁷³
 dingir Babbar sag-kal dingir-ri-ne-ge
 ġul-bi su-na
 ġa-ba-an-sir-ri
 inim-nim-ma utug-ġul-a-kam

Unto Shamash, chief of the gods,
 command him.

May Shamash, the chief of the gods,
 remove the evil in his body.

It is a prayer against the evil spirit.

X

No. 128

AN E-NU-ŠUB TEXT

OBVERSE, COL. I

[inim-nim-ma] utug-ġul-a-kam⁷⁴
 [en 2]-mu-šub⁷⁵
 [utug-ġul-gál] edin-na laġ-a
 [gidim-ġul-gál] edin-na dul-la
 [sag-gig] nig-gig⁷⁶ edin-na lá-a
-ni maġ-e dingir En-lil še-ir-
 ġi-da
dingir En-ki dingir
 En-lil ban-da-bi
dingir A-un-nu-na-ge-
 ne urugal-la ri-a
ki-dur-maġ-a-ġu
la-...-zu bi-da-...-bu⁷⁷
[im]-te-gá-da-ba
gal-ne-a mu-un-tar-ri-eš⁷⁸
-e ib-le-gi-eš ur-ra
 mu-un-ni-in-ni⁷⁹

Prayer against the evil spirit.
 Incantation of the house of exor-
 cism.

The evil spirit which roves over the
 desert.

The evil demon which covers in the
 desert.

Headache, sickness which lies in
 the desert.

.....the great, Enlil the
 brilliant,

.....Enlil the son of Ea.

The.....of the Anunaki
 is begotten in the underworld.

.....in thy great
 dwelling

.....
themselves

The.....in the.....
 they have decreed.

.....they come near,
 on the foundation they take their
 stand.

[dingir] Asar-lù-dug igi-im-ma-an-
sum

[a-a-ni] dingir En-ki-ra è-a ba-an-ši-
tur gu-mu-un-na-dè-e

[a-a-mu] utug-ġul edin-na laġ-a

[gidim-ġul] edin-na dul-la

[sag-gig nig]-gig edin-na là-a

[.....-ni maġ-e] dingir En-lil
še-ir-zi-da

[.....dingir En-ki dingir En-
lil, ban-da-bi

[.....dingir A-nun-na-ge-ne
urug]al-la ri-a

[.....ki]-dur maġ-ġu-a

[la- ġu bi-da]-bu

[.....im-te-ġa]-da-ba

[.....-ġal-ne]-a mu-un-lar-ri-eš

[.....ib-te-ġi]-eš ūr-ra mu-un-
u[i-in-uš]

[.....ġul-bi-ka.....

Marduk saw him.

Unto his father Ea into the house he
entered. He spoke:

My father, an evil spirit roves over
the desert.

An evil demon covers in the desert.

Headache, sickness lies in the desert.

.....the great, Enlil the
brilliant

..... Enlil, the son of Ea

The.....of the Anunaki is
begotten in the underworld.

.....in thy great dwelling

.....

.....themselves

.....they have
decreed.

.....they approach, at the
foundation they take their stand.

.....of his evil.....

OBVERSE, COL. II

a-a-[mu(?).....]

nam-lar.....

bar-šun ġe-[im-da-gub]

ā-ġul-gal è-a.....

utug-ġul a-lal-ġul bar-šun ġe-[im-da-
gub]

utug-sig-ga dingir-kal sig-ga ġe-im-
[laġ-laġ-ġi-eš]

inim-nim-ma utug-ġul-a-[kam]

en è-nu-šub⁹⁰

utug-ġul-gál gidim maš-luq-gar [edin-
na]

nam-lar nig-ġul-gál tag-ga-ġ[u]

eme nig-ġul-din-ma lù mu-ri-in-
[kešda-ge]

My father.....

Fate.....

May stand aside.

Go forth, O evil power!

The evil spirit, the evil devil may
stand aside!

A kindly spirit, a kindly protecting
deity may be present.

Prayer against the evil spirit.

Incantation of the house of exor-
cism.

The evil spirit and devil who appear
in the desert

Fate, evil approached thee.

The tongue of evil is bound on the
man.

dug-dim ġe-ġaṣ-ġaṣ^u

dug-bur(!)-dim ġe-maṣ-maṣ^u

ġiṣ-gam-ma ġiṣ-kan-na-ka

sag-nam-ta-bal-e-en^u

ġiṣ-i-tub-ba^u nam-ta-bal[-e-en]

utug-ġul edin-ṣu-ṣu a-lal-[ġul edin-ṣu-ṣu]

utug-ġul(!)^u ē-a-til-la ṣu[-nu-gar-ra-ṣu-ṣu]

dingir lū-gal-[lu-ge]

*utug-ġul a-lal-ġul ġidim-[ġul mulla-
ġul dingir-ġul maṣkim-ġul la-dug-
bur-ṣi dug-qa-bur-dim]*

an-aṣ-an-a^u ġe-im-mi-[ġaṣ-ġaṣ]

inim-nim-ma utug-ġul[l-a-kam]

en ē-nu-[ṣub]

May they be broken in pieces like
a cup.

May they be smashed like a vessel.

Through the bolt of the door

May they not break through!

Through the may they
not break!

O evil spirit to thy desert! O evil
devil to thy desert!

O evil spirit that dwells in the house
not will spare thee

God and man

Whether it be an evil spirit, or evil
devil, or evil demon, or evil god,
or evil fiend, like the sherd that
is thrown away by the potter

May they be cut to pieces in the
main-streets.

It is a prayer against the evil spirit.
Incantation of the house of exor-
cism.

REVERSE, COL. III

ki lū-na me

lū an-ta ri-ri

lū ki-ta nu-bal-da

nin-ra sag-me-da(?) gar nin-(?)

sag-gig ġig-ġiṣ-na

.

ṣāg-ġig-ġa-ṣu

lū ṣāg-ġig-ġa

utug-ġul sag-da

ū-ġul nig-

dingir-ġul nig-

inim-nim-ma ṣu-ab-ba a-ra-ab-

im-mu-ne-en

lū-galu dumu dingir-ra-na

ṣu-il-il-la-ṣu ba-ra-an-da-te-ne-en

The place of man

Who goes above

Who below not breaks through

To the lady

Headache, sickness of the members,
.

.

In sickness of heart

Whose heart-ache

The evil spirit at the head

The evil man

The evil god

The incantation of the Deep shalt

thou mention to him.

The man, the son of his god,

With thy raised hand thou shalt not

approach.

<i>lù tab-tab-ba-zi ba-ra-an-da-ná-ne-en</i>	With thy companions mayest thou not lie down,
<i>ka-ġu-luġ-ġa-zi ba-ra-an-da-dug-ne- en</i>	With thy fearful mouth mayest thou not speak,
<i>sag-ki sur-ra-zi ba-ra-an-da-?-n[e-en]</i>	With thy angry face mayest thou not,
<i>igi-ġuġ-a-zi ba-ra-an-da-ru-e-ne-en</i>	With thy angry look mayest thou not turn about.
<i>ní-me-me-ne-zi ba-ra-an-da-dib⁸⁷-dib- ne-en</i>	With thy commands of fear mayest thou not seize,
<i>ka-zi-ta nig na-an-ta-ġ'</i>	From thy mouth nothing may go forth
<i>eme-zi-ta nig-ġul na-an-ġá-ġ[á-ne-en]</i>	Through thy tongue evil mayest thou not do!
<i>ġàg-zi gar-nu-ġu[ġ-ġuġ-ne-en]</i>	Thy heart may not inspire fear!
<i>zi an-na ġe-[pad zi ki-a ġe-pad]</i>	By heaven be thou exorcised! by earth be thou exorcised!
<i>en-na [su lù-gal-lu dumu dingir-ra-na ba-ra-an-ta-ri en-na ba-ra-an-zi-ga- en-na-aġ]</i>	Until from the body of the man, the son of his god thou art removed, until thou goest off
<i>ú na-[an-da-ab-kú-e a na-an-da-ab- nak-e]⁸⁸</i>	Food thou shalt not eat, water thou shalt not drink!

REVERSE, COL. IV

<i>[utug-ġul-ġál kalam-ma nigin-e]⁸⁹</i>	O evil spirit which hunts over the land,
<i>[utug-ġul-ġál nig]-zi-ġál dib-dib-bi⁹⁰</i>	O evil spirit which seizes living creatures,
<i>[utug-ġul]-ġál nam-tar-ġú ġur-ra^{90 91}</i>	O evil spirit which rages (?) over destiny,
<i>[utug]-ġul-ġál kalam-ma ġul-a⁹² lu(!)⁹³-a</i>	O evil spirit which violently troubles the land,
<i>utug-ġul-ġál a-ra-su ġú-nu-sir</i>	O evil spirit which receives not prayer,
<i>utug ġul-ġál tur-tur-lal ġa-dim a ban- su⁹⁴-a</i>	O evil spirit which draws out the children like fish from the water,
<i>utug-ġul-ġál gal-gal-e zi-gal mu-un- ru-ru-a</i>	O evil spirit which throws down the great intentionally,
<i>utug-ġul-ġál um-ma ab-ba-bi-da(?)- ge(?)mu-un-dun-dun</i>	O evil spirit which strikes father and mother,

*utug-ġul-gál sila dagal-la mu-un-dib-
dib-bi
utug-ġul-gál edin dagal-la mu-un-si-
si-ga
utug-ġul-gál i-lu-ma kabar-kabar-ri*

*utug-ġul-gál dim-ma kalam-ma šub-
šub-bu
utug-ġul-gál kalam-ma si kab-kab*

utug-ġul-gál á-e si-si ba-ri-a

utug-ġul-gál lù-ra ú(?) nu-kú

utug-ġul-gál dam(?) . . . á-ra dun-dun

utug-ġul-gál sag-li-tar tar-ra-bi

utug-ġul-gál kur-ra šú laġ-laġ-gi

*má-e lù-tù-tù sanga-maġ dingir En-ki-
ga me-en*

en-e mu-un-ši-in-gi-en

má-e giš tu-ra-ka⁹⁵ mu-un-ši-in-gi-en

egir-má-a-ra nam-ba-ab-giš-gi-en

egir-má-ka nam-mu-un-ra-ra

lù-ġul-gál šú-nam-ba-zi-zi-in

utug-ġul-gál šú-nam-ba-zi-zi-in

zi an-na ġe-pad zi ki-a ġe-pad

[inim-nim-ma utug-ġul-a-kam]

O evil spirit which seizes the wide street,

O evil spirit which fills the wide desert,

O evil spirit which dives into the spring,

O evil spirit which overthrows the work in the land,

O evil spirit which overthrows the horn of the land,

O evil spirit which walks at the side of the weak,

O evil spirit which to man food does not give to eat,

O evil spirit which strikes,

O evil spirit which tears to pieces him who is attentive,

O evil spirit which washes the hand in the mountain,

I am the exorciser, the high-priest of Ea.

The lord has sent me.

He has sent me to the sick man.

They shall not follow behind me.

They shall not walk behind me.

May the evil man be removed!

May the evil spirit be removed!

By heaven mayest thou be exorcised! by earth mayest thou be exorcised!

It is a prayer against the evil spirit.

REVERSE, COL. V⁹⁶

[sila-a gin-gin ab-ba šu-šu giš-šagil]
tu-tu-da⁹⁷

[galu-ġul] igi-ġul

[ka-ġul e]me-ġul

[uġ-ġul, uġ-zu] uġ-ri-a

Walking the streets, attacking dwellings, penetrating bolts,

Evil man, whose face is evil,

Whose mouth is evil, whose tongue is evil,

Evil spell, sorcery, witchcraft,

[gar-ša-a] gar-gul-dim-ma

[ša-ê]-a-la ê'-ib-la⁹⁹

[ri an-na] ġe-e-pad

[ri ki-a] ġe-e-pad

[lū-gal-lu dumu] dingir-ra-na

[ba-ra-an]-na-te-gá-ne-en

[ba-ra-an-ġi]-ġi-e-ne-en

[ġiš-gu-za-na nam-ba]-luš-ù-ne-en

[ġiš-nad-da-na nam-ba]-ná-ù-ne-en

[ur-šu nam-ba-ġib]iš-ne-en

[ê-ki-luš-a-na nam-ba-lu-l]u-ne-en

[ri an-na-ki-bi-da-ge i-ri-pa]d

[ġa-ba-ra-du-un]

Enchantment, evil deed

Go forth from the house!

By heaven mayest thou be exorcised!

By earth mayest thou be exorcised!

Unto the man, the son of his god,

Mayest thou not approach!

Mayest thou go off!

Mayest thou not sit in his seat!

Mayest thou not lie on his bed!

Mayest thou not rise over his fence!

Mayest thou not enter into his chamber!

Mayest thou be exorcised by heaven and earth!

Mayest thou depart!

XI

No. 114

A HYMN AND INCANTATION TO ENLIL

An excerpt duplicate text of this hymn is published in Barton, Miscellaneous Babylonian Inscriptions, No. 10.

OBVERSE

inim-nim-ma-bi inim-šub-[ba-kam]

tū-tū-bi inim ŷur-[ra-kam]

inim-bi ka-gar šag bar-šu ġiš-šub
š[ub-ba]

garša nig-kal-kal-la-[kam]

ežen la-ga sud ġe-gál-la daġ-[ġa]

ġiš-ġar ka-ni(?) dagal?-la(?)

silim-bi nig-gal-gal-la-kam

His exorcism is a word of blessing.

His incantation is a word of imploration.

His word is a good thought. It sets aside fate.

It is a command of preciousness.

He replenishes the feast with oil.

He adds abundance.

The barrier is wide(?).

His well-being is a great treasure.

ud-šu-nš ezen peš-ša en-maḡ-ām
gan dingir En-lil-la kur ḡe-gál-la-kam
šu-gid igi-nim lal šu-sag nig-gig-bi
ē-a^m en-bi ē^m-da nu-a
gur-bi-šu silim-ma ḡe-dū-ām
abzu-sa-nun-bi-šu luḡ-ḡa tun-ma-
meš
nu-eš-bi gag diš aḡag-gi dū-a-meš
engar-maḡ-bi sib-ḡid kalam-ma
ud dug-ga ḡid-de kur tu-da-a
uššu ē-dagal-la ḡe-dū-a-ām
mur im-da-gub šuku dingir Nim-
gal-gal-la-kam
eš-bi nu-mu-un-gub e-kur ḡagiu dur
dingir En-lil á-dam aḡag ki-a mur-ra-
a-ḡa
dingir En-lil-ki uru ní-ḡa šu-im-mu-
un-ru-ru-a
ki-ūr kur-ki-el-dim-a iḡi dug-ga

Daily he revives the feast. He is a
 lofty lord.
 The field of Enlil is a mountain of
 abundance.
 The extended hand above exorcises.
 His sickness of hand and head
 Go forth! His lord come forth! shine
 forth!
 At his gracious intercession well-
 being is established.
 From his great Deep a cleansing
 they bring.
 His priests pull down one shining
 pluck.
 His lofty Engar, the faithful shep-
 herd of the land
 In a good and true day brought
 forth the mountain.
 The foundation of the wide temple
 is resplendent.
 An enclosure is erected. Many are
 the Ishtar-cakes.
 When his dwelling stood not, he
 inhabited Ekur the shining.
 O Enlil brilliant hero thou walkest
 on earth
 Since Nippur thy city has been
 built through thy fear!
 The gate of the underworld is like
 a pure mountain purified by fire.

REVERSE

ub-da-limmu-ba[šāḡ]-ga an-ki-ka ki-
dur-e-[ḡa]
saḡar-bi ḡi kalam-ma ḡi kur-kur-ra-
-[ḡm]
murḡu-bi aḡag-ḡuš-a barag-ni ud
ḡagin-na [tur-ḡu]

In the four quarters, in the midst
 of heaven and earth is thy dwell-
 ing-place.
 Its earth-heap is the life of the land
 and the life of the foreign coun-
 tries.
 In its shining and brilliant brick
 enclosure, its sanctuary on a shin-
 ing day thou didst enter.

am-dim ki-en-gi-ra si dingir-dingir
ba-ni-ib-si-[il-la]
kur-kur-ri¹⁰⁰ sag ni-žu-u¹⁰¹ sig-gi

ezen gal-gal-bi uku-e uam-ge-a ug-ga
mu-un-di-ni-ib-çal-e
dingir En-lil urta¹⁰² aṣag dug-li dú-dú-
a-žu
abzu engur¹⁰³ aṣag-ga¹⁰⁴ gal-bi tum-ma-
žu

kur sig X¹⁰⁵ aṣag-ki im te-en-te-en-žu

ē-kur ē ṣagin ki-dúr-maḡ im il šub-žu

ni-lam-bi¹⁰⁶ an-ni¹⁰⁷ uš-sa¹⁰⁷

giš-ge-bi kur-kur-ra-ša¹⁰⁸ mu-un-lal

muš-bi an-ša-ga-aš ša-mu-un-dim-
gub¹⁰⁹

en-en-e¹¹⁰ bār-bār-ge-ne
šuku dingir Ninni¹¹ aṣag-ga si-mu-
ni-in-di-eš

inim-ṣur-ra ù-kul¹¹² mu-na-gá-gá
dingir En-lil-la¹¹³ igi-ṣi¹¹⁴ bar-ra-žu
gu-ṣid-dé-a kalam-ma il-la-žu

kur-[giš-ni]¹¹⁵ šu kur-ḡuš¹¹⁶ ni-šu

kur-ra ki-sud ug-ga gu-mu-na-ab-gá-
gá¹¹⁷

a-ri-sa-dim dú-a nig-ki-šar-ra-kam

maš-da-ri-a¹¹⁸ gu kalam dugud-da-bi

šag-dug in-il ē nig-ga-ra-kam

ē-maḡ-e¹¹⁹ šuku dingir Ninni si-ne-
in-di

Like a wild-ox it lifts up to Sumer
the horn of the gods.

To foreign lands it smiteth on the
head with terror.

Its great feasts fill the people with
fullness of light.

O Enlil, holy seer, splendor thou
increasest!

Mightily thou sweepest along
through the splendid watery Deep
of the ocean.

In the low mountain of the bril-
liant shrine(?) thou abatest the
wind.

From Ekur, the shining temple, the
lofty dwelling-place thou turnest
away the stirred up winds.

The fear of its splendor reaches the
heavens.

Its shadow encompasseth the moun-
tains.

Its form stands innidst of the
heavens.

The priests of the sanctuaries
Prepare holy Ishtar-cakes.

Prayer and imploration they make.
O Enlil, behold thou graciously!

Through a faithful word raise thou
up the land!

On the inaccessible mountain, on his
brilliant mountain,

The distant mountain, submission
is rendered.

Like a just shepherd appoint the
affairs of the universe.

With produce make the surface of
the land heavy!

Offerings (then) they will bring to
the treasure-house.

In the lofty temple they will pre-
pare Ishtar-cakes.

dingir En-lil sib-ṣid nī-ba dib-a

Enlil, the faithful shepherd will seize
them for himself.

..... *nig-ṣi-gál-la-ka*

..... of the
living creatures.

XII

No. 122

AN INCANTATION AGAINST THE FEMALE DEMON LILITUM

OBVERSE

[*lil-la edin-na ni-kaš-kaš-eš-ām*] *li-li-*
tum ša [ina ṣi-rim it-ta-na-aš-rab-
*bi-tu]*¹²⁰

Lilitum who struts in the desert

uḡ-ṣu uḡ-ri-[a?ba-ni-in-gar] ki-iš-pu
*ru-ḫu-ú it-ta-aš-kan]*¹²¹

Has committed evil spell, sorcery.

ki-el kalag [ē-ur-a-ni-ta ba-ra-ē'] id-
lam ū wa-ar-da[-tam ina biti-šu-nu
*ū-še-ṣi-i]*¹²²

She drove forth the man and the
maiden from their house.

nī-gin šar ṣu-ab kirrud-da da-šab . . .
. . . il-li-ik-ma ti-da(?) -am i-na absu
i-na ḫu-u[r-ri . . .]

Thereupon she went . . . into the
Deep into the hole

šalam mu-un-dim da-šab-šū
i-bu-uš-ma mu-ša-le

A picture she made and

alam +bat-a-ni lū ba-an-[gaṣ] i-na li-
*ra-ti-šu a[melam i-nar-ru]*¹²³

With her saliva she smites the man.

*uḡ i-ni-in-dé ki-a*¹²⁴ *ru'-tam id-di-ma*
i-na ir-ṣi-tim-ma

Spittle she threw down upon the
ground.

*uḡ-dug-dug*¹²⁵ *nig-kú-kú-[a mu-un-*
šub-ba] ki-iš-bi i-pu-uš-ma i-na
ma-ka-lim [id-di-ma]

Evil spell she performed and threw
it into the food.

uḡ bi-e dē-a eme nig-ḡul-bi

Spittle she threw into wine and
badly the tongue it

*ru'-tim ma*¹²⁶ *ši-ka-rum id-di-ma*
līm-ni-iš [lišānam]

The wanderer does not know

[*lū-gal-lu*] *pāp-gal-la di nu-un-*
a-ṣu amēl mu-ul-ta-al-li-kam
i-na la i-du-ú

[lū]-galn-bi ā-šū-gir-ni sa ab.
i-na ba-na-ni-šū
zak-še im-gam-gam ga(?) ešir ..
.. .. a-ḫa-a-šū ku-us
-sa

dingir Asar-lū-dug igi-ma-an-[sum]
a-a-ni dingir En-ki-ra ē ba-ši-in-lur
[gū-mu-un-na-an-dē]
a-a-mu gūl-gāl igi-gūl
a-du 2-kam-ma-aš ū-ub-da a-na ni-ib-
g[e-g]e
dingir En-ki-ge dumu-ni dingir Asar-
lū-dug mu-na-ni-ib-g[e-g]e
dumu-mu a-na a-an-na-e-ṣu a-na a-
an-a-ra-ab-daḡ-e
gar-gā-e ni-ṣu-a-mu ū-ṣa-e in-ga-e-ṣu
ū-ṣa-e in-ga-e-ṣu gā-e-ni-ṣu
gin-na dumu-mu dingir Asar-ū-dug
a kar el-la-la dug-šar ū-ba-e-ni-ši
me-e kar-ri el-lim i-na [saḫarruti]¹²⁷
mu-ul-li-ma
¹²⁸šinīg ū-in-nu-nš ¹²⁹[gišimmar-du]¹³⁰
gi-sul-šar

rig-li [erin]-bahbar-ra
[nā gab-ši-a n]ā nini-[ši] nā muš-
[gir]¹²⁹ [dn-ša-a ḫu-la-la muš-gar-]
ra
[šā a-gub-ba-šū ū-me-ni-šub ana lib
a-gub-bi-e i-di-ma]

The man in his members rheumatism
.....
His sides stoop down(?)
.....

Marduk saw him.
Into the house of his father Ea he
entered and spoke:
My father, evil, the evil eye, ...
'Twice let him say it.' Whereby
may he be relieved?
Ea answered his son Marduk.

My son, what dost thou not know?
what else can I add unto thee?
What I know thou knowest also.
Thou knowest what I know.
Go my son Marduk!
Fill pure water from the dyke(?) in
a saḫarrutu-vessel!

The cedar, the mashtakal plant, the
suhushshu-plant, the reed of
shalalu,
Cypress, white cedar,
The dushu-stone, the hulalu-stone,
the mushgaru-stone

Place into a laver!

REVERSE

[ka-sur-ni ḡe-en-da-gab-gab]¹³⁰ ki-iš-
ri-šū li-pa-a[-ti-ir]
uḡ-ṣu uḡ-ri-a-ni ṣur(?) tur-tur-ra-dim
ru-la ki-ma wa-ad-lum(?) ši-iḫ-ḫi-
ru-tim
lū-šeš uḡ-ri-a-ni giš-lap-šū-nš-gal ḡu-
gab-šū ša-lam-ti ka-aš-ša-ap-ti šū-
a-ti li-is-ḫu-nb

May her knot be loosened!

The spittle be like the wadlam of
the little ones!

May the corpse of that witch be
thrown away!

<i>dingir muš-dim šag-bi-šu ġe-en-sur-ri-eš</i> ²¹ <i>libbi-šu a-ia i-ni-eš</i> ²¹	May she weaken in her heart like the serpent-god!
<i>dumu gir-tab-ba-dim uġ-ri-a-ni</i>	May the sorcery of that witch fall down like the young of a scorpion.
<i>ġe-šub-bu(?) -uš ki-ma ka-ša-ap-tu šu-a-ti ki-iš-šu-ša li-ša-am-ki-tu-šu</i>	
<i>sa ud giš-bu-dim ka bad</i> <i>ġe-ni-uš ši-ir-a-ni-ša ki-ma ga-ši-ši-im ka-ša-ap-tu šu-a-ti li-mur-ru-ú</i>	May that witch's like a pole.
<i>uġ-im im-te-na-šu šu-ġa-ba-ab-zi ki-iš-šu-ša a-na ra-ma-ni-ša li-in-na-ad-ru</i>	May her sorcery rage fiercely against her own self.
<i>agan á u-a-na</i> ¹²² <i>ġe-kud-kud-e zi-ri-i-za i-na am-ma-[tim] li-ba-zi-in</i>	May her breast be cut off by inches.
<i>šú-si-ni zaġan-dim</i> ¹²³ <i>]-e ša ki-ma ba-</i>	May her finger like a

Two interlinear lines too fragmentary for translation.

<i>[dingir N] in-ib ur-sag-[kalag-ga dingir En-lil-la-ge]</i> ¹²⁴ <i>ġe-a</i>	May Ninib the mighty warrior of Enlil
. <i>mu(?) -gal dingir-ri[-e-ne-ge] ġe-a</i>	May X the representative of the gods
<i>dingir Nin-ġi-ši-da gu-[za-lal kur-ra-ge] ġe-a ' su-ka-di</i>	May Ningishzida the throne-bearer of the land
<i>dingir Nin-ġi-ba-</i> <i>ġe-a su-ka-di</i>	May Ningiba

Five lines completely destroyed. ¹²⁵

<i>liu-gal dumu dingir-ra-na [ġe-en-aṣag-ga ġe-en-el-la ġe-en-laġ-laġ]</i> ¹²⁶	May the man, the son of his god, become pure, become clean, become bright!
<i>dug-bur-šagan-dim [ú-me-ni-ġu-luġ-luġ ki-ma bu-ri šik-ka-ti lim-te-is-si]</i>	May he be cleansed like a vessel of lard!
<i>dug-bur-ia-nun-na-dim [ú-me-ni-su-ub-su-ub] ki-ma bu-ri [hi-me-ti liš-ta-kil]</i>	May he be clean like a vessel of butter!

<i>dingir Babbar sag-kal dingir-ri-e- ne-ge [šū-na ù-me-ni-sum] a-na [^uŠamši a-ša-rid ilāni^m] pi-qid- su-ma]</i>	Entrust him to the care of Shamash, the chief of the gods!
<i>dingir Babbar sag-kal [dingir-ri-e-ne- ge silim-ma-na] šū-šag-ga dingir-ra-ni-šū [ge-en-ši-in- ge-ge]¹ ? dingir lù-ba-ge dingir En-ki dingir i-li amēl šū-a-ti ù [^uE-a ilu]. lù-ba an-šū</i>	Through Shamash, the chief of the gods, his welfare At the kind hands of his god may be attained! The god of that man and Ea, the god

Rest destroyed.

XIII

No. 135

A SCHOOL EXERCISE

The present text contains disconnected sentences in Sumerian with interlinear Akkadian translation. It represents obviously a scholar's exercise in a more advanced class. After having passed through a course of writing names of persons, animals, plants and so forth, he was advanced to a class in which he passed from word-lessons to lessons of sentences. It is true that the personal names contain already such constructions of sentences, yet they occur in such stereotyped forms that they must have been included in an elementary course rather than in a higher class. Personal names at that time, as now, were regarded as a word-unit. The clumsiness of writing in scholars' exercises containing personal names is ample proof that they constitute the work of beginners.

OBVERSE

... ¹³ u- . . . . .	.....
...da-ra-da . . . . .	.....
ur-ri ¹³ ur-da	Dog with dog.
kal-bu it-ti kal-bi . . . . .	.....
ur-ri ur-ra-ta d —	Dog to dog.
a-na — na-mu-ud(?) . . .	.....
an ¹³ -ta-mu inim i-am li-mu-ba(?)	To my companion one word I shall
[ab-bi] tab-bi-e a-wa-tam is-ti-a-al	speak.
a-ga-[ab-bi]	
ē dingir Nannar im-te zu-ab mu-	In the temple of Sin he himself
ni-lal i-na — i-na ra-ma-mi —	raised high 'the Deep.'
— eš-te-ni-ki-[i]	
ni-gub-ba ¹³ luḡ lū ē-a tur-tur lū-	The door-keeper to him who enters
gal-[lu paḡ-ḡal mu-mi-tum?] — —	into the house as wanderer a
— mu-[ut ¹ -ta-al(!)-ik bi-tim. . . .	cleansing brings(?).
.....	
mu dingir Ba-ū nin ē-ka-e šub-ba ē	On account of Bau, my mistress, I
dingir Nannar-kam aš-šum be-el-	remained in the temple of Sin.
ti-ia e-zu-ub i-na bilim	
unugi ki-gub-ba nu-tuku-a pa-ar-	A tomb and a dwelling they have
ša ū ma-za-za-am la i-šn-ū-ma	not.
un(?)—mu-ta im-ri-a-mu-ta ¹⁴ i-na ni-	From my people and my war pris-
ši-ia ū ki-ši-ti-ia	oners.
...lū-e ē dingir Nannar-kam ba-ra-	The X of the man are not in the
al-ḡal-la-e-kam amēli i-na —	temple of Sin.
— la i-ba-aš-šn-ū-ma	
[mu ē] dingir Nannar-kam nig-na-	Concerning that whichever (belongs)
me-šn nu-mu-ni-šb-te-ta ¹⁵ aš-[šum]	to the temple of Sin, I do not
ša — a-na mi-im-ma šum-šn la	draw nigh.
te-ḡa-ku-ū-ma	
.....-ām muš-aga-a me en. . . .	[.....] who has done [...]
.....-ma .....-zu-ub-bu-tam i-p-	.....] art thou.
ši-e(?)	

REVERSE

ū kalam-e mu-un-ki-	And the land.
ū ma-tum	
nig-šam-ma nig-t-a-kam lū-na. . . .	For the price of one object anyone
i-na ši-im 1 NIG ma-am-ma-an. . .	.....
.....	

mu-mu mu-mu-un-pad šu-mi ū-nl
 i-za-kar
 ur-dur-ri¹³ ū-la-ab-ši-en kal-ba-am
 šu-ši-a
 ur-dur-ri¹³ sir-ra-ab-ši-en ba-ab-en-
 na¹⁴ ku-ši-da i-ga-ab-bu-ū
 gar-la-am lū-palil-ge-ne ne-in-dug-
 eš-a i-na ki-a-am pa-un-lu-ni iq-
 bu-ū
 gar mu-kū-a šu-mu-da-an-kar a-na la
 a-ku-lu šam-mi ha-mi-is šu-ba-ti
 en-un-un kalaga un-me-a gē-da-kam
 ū-un-mu-un-ni-ku-ku a-na la ma-
 ša-ar-ti-ia ka-la mu-ši-im ū-nl
 aš-li(!)-il
 ne-en-nam di-kud dingir Nannar-kam
 an-nu-ū-um di-nu ša¹⁵ Sin
 lū nig-šag-ga kū-a-ni ū-a-ni mu-un-rn
 ša du-mu-nq bi-ti-šū i-ku-lu id-du-
 ma
 me-en-ne ū-a-ni nig-na-me-šū un-mu-
 ni-ib-te-la ni-a-ti ša a-na bi-ti-šū
 a-na mi-im-ma šum-šū la lu-di-iḫ-
 ḫi
 nig-sag-il-la-aš un-un-
 a-na la di-na-mi-šū
 dingir En-šū-ra dūg-ne-in-gam-ma

 a-na—ik-mi-is-ma . . .
 ud-da ū-šū-šū nig-kam-
 ū-ma-am i-na bi-ti-ka
 nig-š.
 mi-im-ma šum-šū

He does not mention my name.

Drive ye out the dog!

Overpower ye the dog, they say!

In this fashion spoke the chiefs.

It was not in order to eat food that
he took off the garment.

Not for the sake of my guarding did
I not sleep all night.

This (is) the judgment of Sin.

They have squandered of the good
of the house that they have eaten.

As for us, unto nothing which
(belongs) to his house shall ye
draw nigh!

In order not to . . . his bodily figure.

To Sin he bowed the knees

A day in thy house

Whatsoever

XIV

No. 129

A FRAGMENT OF AN INCANTATION

.....ša.....
ša ina zūmri-ia.....
^{mel}illāte^{mel}.....
 [ka-dib-bi-da-ša] dababi-ša [li-kil-lu-šak-ša]
 [il-ti mē ša zūmri-ia ū] KI-ME^{mel} ša qata-ia liš-ša-ḫi-i[t-ma]
 [ana muḫ-ḫi]-šu ū la-ni-šu lil-lik "Šamaš ta-[da-an-nu?]
limnūti ana muḫ-ḫi-ša tur-ru.....
ka-ṣu lim-šil-ma ana-ku lu-ut-bi
 [ši-i] li-in-mi-gir-ma ana-ku lu-ši-ir
 [ši-i] li-ir-te-si-ma ana-ku lu-bi-ib
 [ši-i] li-mut-ma ana-ku lu-ub-lu
 ...ina di-ni-ka i-ša-ru-ut lul-lik
 ...aš-šu la e-ḫu-ša-aš-ši-im-ma i-ḫu-ša
 ...aš-šu la as-ḫu-raš-ši-ma is-ḫu-ra
šu al-ta-si ina muḫ-ḫi-šu mē a-ra-[muk]
qātā-ia u AM(?) -an-ni ki-ma mē.....
amātu an-ni-tu iš-.....
gēme(?) -mu ū kalag-mu zu.....
-id-ma ina qāt.....

XV

No. 120

AN INCANTATION TO BE RECITED WITH A WHISPERING VOICE.¹⁴⁵

OBVERSE

šiptu an-nu-ū šu-ū an-ni-tum ši-[i]

Incantation: He that one, she that one

i-la-as-su-ma¹⁴⁶ arki-ia

Goes to him and behind me

uš-la-ma-aš-ša-a ana ša-ba-ti-ia

They reach out for my seizure.

ina pi-ša na-šat a-mat ma-ru-ša-ti

Into her mouth she takes a word of mischief.

šab-šat ina qatā-a-ša ru-ḫi-e ṣi-ru-ti

She turns in her hands witchcraft (and) hatred.

<i>ma-la-a ki-e(?) -ma-ša utar ki-ri-ib</i> (.....)-ia	All her family she turns towards my
<i>i-ḫar-ši-ma kal a-na ana amelūti¹¹⁰</i>	She holds back and every condition to men.....
<i>ū šī-i kalbali¹¹¹ ana lim-ni ū lim- nūtim¹¹²</i>	And she (is) a bitch. For the purpose of evil and baseness,
<i>an-ni-tum.....-ša i-la-[as-su-ma arki-ia]</i>	That one's.....goes to him and behind me.
<i>uš-la-ma-aš-ša-a [ana ša-ba-ti-ia]</i>	They reach out for my seizure.
<i>aš-bal-ki ina šal-me [ša mu-ši?]</i>	I seized thee in the blackness [of the night?]
<i>ak-la-ki ina ar-ša-še-e.....</i>	I held thee back in the enchantment

Rest of obverse too fragmentary for translation.

REVERSE

<i>ša e-pi-š-ti-id ri.....</i>	Whatever my sorceress.....
<i>ša muš-te-pi-š-ti-id ū-tir ū.....</i>	Whatever my witch turned and....
<i>a-lik-ki ki-ma bēl ḫi-di-it-ti</i>	I went to thee like a malefactor.
<i>ū-ḫu-šu-ki ana abulli pi-ḫi-i</i>	They hastened to thee at the closed city gate.
<i>ana mur-ḫu ša ¹¹³Šamšī pa-ni-ki ina</i>	At the approach of the sun thy face was in.....
<i>ū-la-la la-na uṣna lu-ū-ša-aš-bit</i>	They wash the body, the ear. Verily
<i>abulla</i>	I took possession of the gate.
<i>aš-šu-ia dimla limnūtim⁽¹¹⁴⁾ tar-te- id(?) -di(?)</i>	On my account thou didst shed(?) evil tears.
<i>marē¹¹⁵ um-ma-ni mašmaše¹¹⁶</i> <i>mušlahḫe¹¹⁷</i>	The young sages, the mashmashu- priests, the "serpent-driver"- priests
<i>li-pa-aš-ši-ru-ki-ma a-a-il-ki ū-pa- (u!)-(ru)</i>	May loosen thee! I have bound thee!
<i>šipta muššaprata idī</i>	They shall loosen! Recite the incantation with a whis- pering voice!

Follows ritual and date.

"In the month Tebitu, on the twenty-fourth day. To Shamash-shum-
ukin....."

XVI

No. 107

AN INCANTATION AGAINST RHEUMATISM¹²⁰

OBVERSE

en 2 nu-šub

Incantation of the house of exorcism.

sa¹⁶¹ gir-ne-a- su-a

Rheumatism is on the feet (and) on the body.

*dingir En-ki-šu 2-a nu-ši-tur
ur-keš-da-dim gir¹⁴⁰ še-ba-bi*Unto Ea into the house he entered.
Like a bound dog (he is). Gir-fish
(constitutes) his sustenance.*ú-bi ša¹²²-dim ki-dar dun-bi*His food is like Ša-plant. A crack
is his hole.*kàš-šu 2'-a kàš-šu gin-ni-a*Come forth in impetuosity! In
impetuosity go!*guš-ni ba-ni-žu*

His wrath is known.

*guš-ni-ám šub-dim šid-šid.*His wrath accounts for the work of
destruction.

.

.

REVERSE

*gar-ra-a-na mu-gál-a-na nu-mu-gál-
la-bi*

He who is inside, shall be no more!

*bar-ra-a-na mu-gál-a-na nu-mu-gál-
la-bi*

He who is outside, shall be no more!

*dingir En-ki-ne dingir Nin-ki-ne
nig-ašag-ga an-na-dim šag-la-šu ge-
ba-ra-ab-sig-e*O Enki and Ninki
Splendor like that from the midst of
the heaven may smite him!*mu-tar-a-aš ge-im-me-e*

May he be made a curse!

*šag lù-2-ge aga lugal dingir En-ki-ge*Inmidst the human dwelling is the
royal crown of Ea.*2-2 nun-ki(!)¹²²-ka ge-im-dù-dù-e*

Let the houses of Eridu be open!

XVII

No. 116

AN INCANTATION

OBVERSE

[¹¹³Dim-]a mar-ti ¹¹⁴A-nim
-ni (¹¹⁵Uu-ri-a-ni)
-ši-ši-ti-šu im-qul

The ghoul, the daughter of Anu

fell (into?) his

gin(?) -na dingir gub-bi sal ša šanga-
 ma illi ¹¹⁶Šamaš gub-bi

Go! Place the god! The wife of
 the high-priest shall stand with
 Shamash.

šalma rukus ša ili šuati GAB-UB
 arki-šu riksa tašakan

Place into fetters an image of that
 god! A fetter place thou in front
 and behind him!

mar¹¹⁷ um-ma-ni GAB-UB arki-šu
 —ižakanu

The young sage-priests shall place a
 fetter in front and behind him!

ū ¹¹⁸Nin-a-ḫa-kud-du ¹¹⁹GAB-UB
 arki-šu —tašakan

And Ninahakuddu shall place a
 fetter in front and behind him!

rabūti ¹²⁰i pa[ar]-[šu]

The great ones shall loosen him.

li-dur ¹²¹lim-nu ša pa-ni-ia uk-kiš
 a-a-bi ša tūbqil-ia]

The evil Lidur of my face drive
 away the enemy from my side!

dingir Asar-lū-dug mašmaššu ilāni ¹²²
 bēl ba-la-tū ir-ru-bu-[ša]

Marduk, the purification priest of
 the gods, the lord of life enters
 unto her.

dingir Nin-ib ur-sag ilāni ¹²³ir-ru-bu-
 ša

Ninib, the hero of the gods enters
 unto her.

rabiš ¹²⁴zi an-na ḡe-pad zi ki-a ḡe-
 [pad]

O Rabisu, by heaven mayest thou
 be exorcised! by earth mayest
 thou be exorcised!

lū-lil-la zi an-na ḡe-pad zi ki-a ḡe-
 [pad]

O storm-demon, by heaven mayest
 thou be exorcised! by earth may-
 est thou be exorcised!

ki-el lil-la zi an-na ḡe-pad zi ki-a ḡe-
 [pad]

O maiden of the storm-demon, by
 heaven mayest thou be exor-
 cised! by earth mayest thou be
 exorcised!

*ki-el ud-da-kar-ra zi an-na ġe-pad zi
ki-a ġe-[pad]*

ka ġul-ga bar-šu ġe-[im-ta-gub]

*su lu-gál-lu pap-ġal-la-ge a-ba-an-
[gi-eš]*

*su-mu nam-ba-le-ga-e-ne bar-šu ge-
i[m-ta-gub] ana zumri-ia a-a it-hu-
ni ina a-ġa-a-tu li-i-ġ[i-i-ġ]*

*egir-mu nam-ba-ġi[n-ġin-ne] ana ar-
ki-ia a-a illiku-ni*

[i dingi]r gal-gal-e-ne-ge ġe-p[ad]

*[na-an-ġu]b-bi-en ka-šar-bi ġe-en-dù
[a-a] ik-ka-lu ri-kiš-šu lip-pa-tir*

*[lù gá-e] lù-tù-tù ga-šurru-maġ dingir
En-ki-[ge] [a-ši-pu] ša-an-gam-ma-
bu ša "E-a ana-ku*

*[e-n]e-ne dingir nu-tuk-a-meš dumu
dingir Lamga¹⁴-a-[meš]*

*[utug]-ġulgidim-ġulgalla¹⁵-ġuldingir-
ġul maškim-[ġul]*

*[dingir dim-me]-a dingir dim-me
bar(!) muġ lù¹⁶-ra šub-ba-a-[ne]*

*.....ana a-aġ-ġa ša eli
amēli i-ma-aq-qu-tu-šu-[nu-ti]*

*[sila sig-ga ġē]-la-ge nu-un-laġ-laġ-
gi-[eš] [ina su-qi ša-q]u-un-meš ina
mu-ši it-ta-na-al-la-[ku]*

O maiden of the robber of the light,
by heaven mayest thou be exor-
cised! by earth mayest thou be
exorcised!

May the evil mouth stand aside!

Be removed from the body of the
wanderer!

May they not approach my body!
May they stand aside!

May they not walk behind me!

By the great gods mayest thou be
exorcised!

May he not be held in bondage!
May his fetters be loosened!

I am the incantation priest of Ea.

They have no god, children of
Lamga are they.

The evil spirit, the evil demon, the
evil devil, the evil god, the evil
demon Rabis,

Labartu, Labasu, rush to the side
of the man.

Through the afflicted street by night
they walk.

REVERSE

[u-šu-uš ga-ba-da-an-ku]n ġe-[me-en]¹³⁰

[u-šu-uš ga-ba-da-an]-nak ġe-me-[en]

With whom should I have eaten on
a day?

With whom should I have drunk on
a day?

[u-šu-uš ga-ba-da-an]-šag ġe-me-[en]

With whom should I have made
merry on a day?

[u-šu-uš ġa-ba-da-an-ku¹⁰⁰ ġe-me-e[n]

With whom should I have clothed
myself on a day?

.....-a im-mi-in(?) -si-eš nam-dim
ni-in-dul-dul-la dingir ġig. . .

The they have attacked; that
which is made they have overcome
through an eclipse(?).

[lù-gál]-lu-bi iškim-bi nu-un-[zu-zu] ša
amēlu šu-a-tu it-ta-šu(l)¹⁰¹ ul ú-la-
ad-di

They do not know the omen of that
man.

dingir Asar-lù-dug dumu nun-ki-ga-
ge šú-na ugu-na im-mi-in-[gar]
nam-šub ba[-an-sun] ¹¹² Marduk
mār ¹¹² Eridu qāt-su eli-šu išk(?) -kun
[šip]-ta id-di

Marduk, the son of Eridu, placed his
hand upon him. He performed
the incantation.

nig-na ġi-bil-la ú-me-ni-é'
nam-tar su lù-ka ni-gál-la a-dim ġe-
im-ma-an-šur-šur-ra nam-la-ru ša
ina zu-mur a-me-lu ba-šu-ú ki-ma
me-e li-iš-ru-ur

Bring a censer and a torch,
May the plague-demon Namtar,
who is in the body of the man,
trickle away like water!

urudu nig-kalag-ga ur-sag an-na-ge
za-ša-ág me-lam-a-ni nig-ġul ba-
ab-sir-ra šú-ú-me-ti

Take the copper of might of the
hero Anu, which by the roar of
its splendor removes the evil.

a-lal-ġul dingir ġig-a ġin-ġin šú bil-lá
nu-te-ge-ne ġe-me-en

An evil demon art thou, a god who
walks in the night, whose unclean
hands do not know reverence.

a-lal-ġul lù-ra nà-a anšu-dim kabar-
kabar-a ġe-me-en kimin ša e-li
amēli rab-šu-[ma ki]-ma i-me-ri i-
ša-an-šam at-ta

An evil demon art thou, who lies
down (in wait) for the man, rest-
ing like an ass.

a-lal-ġul zu-ru nu-un-zu-a [ku-kur-
ge]-al-ge nu-tuku-a ġe-me-en kimin
ša ni-qa-a la i-du-ú-ma as-ša-ta
la i-šu-ú kimin

An evil demon art thou who knows
not sacrifice and who has no gifts.

e-sag¹⁰² li-di-i še-e-tam ú ku-ub-bit

Disease thou knowest, snare and
burden,

ina an-nim-ma ilu ha-di-iš

But in mercy the god gladly

<i>ta-a-bi eli</i> ¹¹ <i>Šamaš i-rab-šu</i> ¹² <i>dum-qu</i>	Vindicates good for him unto Shamash
<i>šum-šu ú-lab u-ri. . .-du-ur u-mu</i>	.....when
<i>amata ina bili tu-kab-bil</i>	Thou didst burden the maiden in the house.

XVIII

No. 104

PRAYER OF AN INCANTATION PRIEST

This very interesting text contains the prayer of an incantation priest to the goddess Girazag in order to secure her divine assistance in re-establishing the good relations between a man and a maiden. An enemy, probably an evil spirit is intended thereby, has caused the separation of the maiden from the man. The maiden has gone away. The man was brought to the river to establish his innocence in the cause of this separation. His innocence was proven, or, to cite the passage in the text, "He is in the breath of life, he is established as a faithful man."

OBVERSE

<i>lù-lù-šu ù-ne-.....</i>	Thy men.....
<i>sig-?-bi.....</i>	.....
<i>murgu-bi lù-gul-gál-ba šúb-šúb-[ba]</i>	His enclosure. The one who was evil he implored.
<i>šàg lb-ba-bi-a igi-a e-ra</i> ¹⁶ <i>babbar mi-</i>	In the anger of his heart clear tears
<i>ni-ib-g[ar]</i>	came into the eye.
<i>ud eš-gub é-kur bad-dim ni-bi-a-šu</i>	When the dwelling Ekur was like a
<i>an-[na uš-sa]</i> ¹⁵	wall which in its awe reached to heaven
<i>ki ka-(?)-tar-ri id lù-ru-gú-da-an</i> ¹⁶	To the place of reverence, the river,
<i>ba-laš-gi-eš</i>	with him who was accused(?) they stepped.

*zid-du erim gub-bar an-aga-ne si-di
mu-un-ù-ga(?)*

*erim-gál-la-ni-šu im-ri-ri-e-da-ni dul
engur ne-gub*

*ud-bi-a nin-e im-te-a-ni sal zid i-ri-
bi-dm me-en*

*dingir Gir-azag dingir nun-gal-la-ge
ni-di-šu al-e
nin me-en an-ni nam mu-un-tar md-e
[gi-na] me-en*

*dingir En-lil-li nam-ma-aš ba-an-dù
è-gi-a-ni me-en
dingir-ri-e-ne me an-ki-a-šu mu-šu
mu-gar-ri-eš
ama ugu-mu azag dingir Nin-ki-gal-
la è-gal-ni-šu è-m-ba*

In truth they made the enemy to
stand aside. Justice was per-
formed.

Unto his enemy with his kinfolks the
well of the abyss shall be estab-
lished.

On this day as the mistress herself,
the true woman, may I speak unto
thee!

O Girazag, goddess of Nungalla,
protect in the awe of judgment!

The mistress art thou of heaven.
Fate thou decreest. Thou art
true!

Enlil verily loosens! His bride art
thou.

The gods have placed the command
into heaven and earth:

"Let the holy mother Ninkigalla,
she who bore me, in her temple
express herself!"

REVERSE

*tab-çu kur-dingir-Babbar-è' id mağ
mu-mi-ni-ri*

*è-gal ki-dùr azag nam-lugal-la-ge md-e
maš-bi me-en*

*dingir Ninni-ra gal mu-un-da ne-sag-
gál-la me-en*

*dingir Nin-tu-ri ki nam-tur-zi-ka
nam-da-an-gub-bi [me-en]*

*gi-dur kud-da nam-lar-ri-da inim šag-
gi-ga mu-ba*

*nin iškim zid dingir En-lil-là me-en
nig-ga-ba nig-nig-nig*

*erim nu-un¹⁶⁷-ši-gi gá-a amat bad ma-
da tab*

Thy companion, the rising sun, has
gone to the great stream.

Of the temple, the holy dwelling of
the kingship the exorciser am I.

At the side of Ishtar the great I go.
A leader am I.

With Nintu in the place of life-giving
verily I stand.

Break the Dur-reed! Besides fate
grant a word of grace.

The mistress of the true presage of
Enlil art thou. A treasure
amongst his treasures(?).

Return to the city establish! The
maid removed from the land join
back!

uš-šag-ne-gub gá-a amat lù la ba-ra-
an-bal-li

Firm love of heart establish (in
order that) the maid and the man
do not break away (from each
other).

sag-geg-ga igi-ge mu-un-gál-en nu-un-
im-aga-e

The blackheaded sees that he has
not done (anything wrong).

im nam-til-la-šun-gá mu-gál lù-šid ne-
in-gub

He is in the breath of life; he is
established as a faithful man.

erim gin á-gá la ba-ra-é' nig-gul-...

The enemy who came in strength
may not go forth! Evil

.....

XIX

No. 133

PRAYERS AND INCANTATIONS OF SHAMASH-SHUM-UKIN^{18a}

OBVERSE

šiptu "Šamaš an-nu-ti e-piš ú-...
.....]

Incantation: O Shamash, this...

šalam kaššapi-ia ú kaššapti-ia šalam
e-piš-ia ú muš-te-piš-ti-ia

.....
An image of my conjurer and female
conjurer, an image of my sorcerer
and sorceress,

ša'am ra-ḫi-ia ú ra-ḫi-ti-ia šalam bēl
dababi-ia ú belit dababi-[ia]

An image of my spoiler and female
spoiler, an image of my male and
female accuser,

ša'am bēl iq-qi-ia ú belit iq-qi-ia šalam
bēl di-ni-ia ú belit di-ni-ia]

An image of my male and female
oppressor, an image of my male
and female judges,

šalam bēl šir-ri-ia ú belit šir-ri-ia
šalam bēl qibi-ia ú belit qibi-ia]

An image of the lord and the mis-
tress of my crushing, an image of
the lord and the mistress of my
speaking,

iṣ-ša barta amāt limmūtim^{19a} i-pu-ša
ú-.....

Machination, rebellion, an evil word
they have made, they.....

iš-ḫu-ra u-še-iš-ḫi-ra ana e-piš-ti ib-
ši-ma

It surrounds me and lets me be sur-
rounded through the sorcery it
possessed

....šer-ti dar-ri-ma iq-bu(-û)....

.....

....an-nu-ti-šu-nu an-nu-li šal-
māni-[šu-nu....]

[....iṣaṣu] šal-māni-šu-nu ni-
ba-ši elūti.....

[ša ana ia]-ši kiš-pi ru-ḫi-e ru-si-e
dr-[ša-še-r limuūti]

[ramu ṣaru] DI.BAL-A ṣi-lar-ru-da-
a šibit pi nikis [napišlim^(tim)]

[kuš-ku-mal] igi-nigin-na id-gur....
-gal lu-ra gig-ge.....

[.....-ue-mi pani ni-il] ṣe-me
ma-un qāt ili [û qāt] ištarati-ma
qāt mamil.....

[qāt amelūti]-ma AN-UR(?)limuūtim^(tim)
rēš limuūtim ḠA-ZA mu-kil
rēš limuūtim^(tim) [iṣ-ku-nu-ma]

....ma pi-ia ū-ṣab-bi-tu kišadi-ia
ū-lar-ri-[ru lišāni-ia ū-lab-bi-tu]

...-qu-lu šimmê-[ia]¹⁶⁹ il-du-du ir-ti
id[-i-pi lib-bi un-ni-šu]

....idāti¹⁷⁰-ia ik-su-ū bir-ki-ia
[ik-su-ū šilli(?)]-ia a-li-ka idi-
ia(?)]¹⁷¹

[u-šim-su-ū(?) esenseri]^(ri) iq-pu-pu
pa-ni-ia¹⁷² uṣ-ṣa-[-nu-du¹⁷³....]-ia
man-ga lu-u-tam]

[ū-mal-lu-in-ni ša]rti-ia im-lu-su
[ulinni-ia ib-tu-qu]

[ru-ti-ia il-q]u-ū epir šepê-ia iṣ-bu-šu
man-d[a-al la-mi-ia ū-man-di-du]

.....of sin.....and they
commanded.....

The..... of these their....., of these
their images.....

.....they stand. Their im-
ages are.....the high.....

Who against me sorcery, venom,
witchcraft, saliva, evil,

Love, hatred, contention(?), anguish
(?), dumbness, shortness of breath
(?).

Inactivity(?), indecision(?),... ..,
great....., sickness of the
night(?).....

.....distortion of plans,
hand of god and hand of goddess,
hand of curse.....

Hand of man,.....of evil, head
of evil,.....supporter of
evil they established.

.....My mouth they have seized.
My neck they have wrung. My
tongue they have seized.

They..... My teeth they
have drawn. My breast they
have crushed. My heart they
have weakened.

..... My hands they have
bound. My knees they have
bound. My shadow(?) which
walks at my side(?)

They have snatched away. My
backbone they have bent. My
face they swelled (?). My
... with disease and pollution

They filled me. My hair they have
sheared. My girtle-cord they
have cut.

My saliva they have taken. The
ground of my feet they drew away
(?). The measure of my form
they measured.

[šalmāni-ia lu] ša bini [lu ša ^{11a}erini]
lu-ū [ša lipi lu ša GAB-LĀL]

[lu-ū ša GAB šamaš] šammi lu-ū [ša
iddi lu-ū ša tiṭṭi lu-ū ša li]

.....^{12a} bini(?)u mē(?)^{12a} ina

^{12a}

.....-im-ki-

My images, whether of tamarisk or
of cedar or of tallow, or of baked
cakes of honey

Or of baked cakes of sesame, or of
bitumen, or of clay, or dough,

.....tamarisk and water into
a ... vessel(?).....

Rest of obverse destroyed.

REVERSE

.....e]-piš-ta-šu-^{13a}nu ...

.....]

.....-šu]-nu ana iršit la

[tāri] li[il-li-ku]^{13a}

[^{13a}Gibillu] agu russu li-iḫ-ta-na-[ni

.....]

[^{13a}Gibillu ša, ^{14a}Nam-tar sukkal

iršitim^{13a}

... ša ana ia-a-ši kiš-pi ru-ḫi-e

ru-si-[e ar-ša-še limnūti ipušu]

[ilu] šarru bēlu ū rubu^{15a}ni-si-ia. ...

.....

[k]i ili ū ištār ū-ḫi-nu-nin-ni SA Ê-

ŠAR-RA(?) [ū-lam-me-nu-in-ni]

[i-na] an-ni-tum^{17a} ina suqī pu-ub-pu-

ub-ti^{17a} iḫ-ku-n[u-nim-ma]

[^{17a}Šamaš ka-e-ti su-ū ^{18a}A-a um-ma

la tatār-ū

^{18a}Šamaš ša kaš-šap-ia ū kaš-šap-ti-ia

e-piš-ia ū muš-[te-piš-ti-ia]

.....

ra-ḫi-ia ū ra-ḫi-ti-ia kiš-pi-šu-ru illi

šalam U'D.KA id-ta-...[kima

is-par-ri lib-bal-kiš-su-na]

[epišān-šu]-nu li-ba-ru-šu-nu-ti^{19a}

Šamaš UD.KA ma-su-ur-ma

.....

.....

.....their sorcery...

.....

Their.....may go to the land of
no return(?).

O Gibil, may the magnificent diadem
be set up.

O Gibil, who.....Namtar, the mes-
senger of the lower world.....

... who against me sorcery, venom,
witchcraft, saliva, evil have com-
mitted.

God, king, lord and prince have
become enraged against me.

Since god and goddess turned in
anger against me. With a rope
of Esharra (?) they have mal-
treated me.

In it (and) in the street they estab-
lished against me raping(?)

Shamash.....Aja, the mother,
does not turn away and.

May Shamash the sorcery of my
sorcerer and sorceress, my male
and female conjurers

My male and female spoilers with
the image ofbreak
like a net.

At their sorcery may they catch
them. Shamash cut off(?).....

.....and.....

[*ki-ma*] *di-qa-ri hu-bu-šu(!)-nu*¹⁷²
*kima ti-nur*¹⁷³ *qu-tur-šu-nu li-ri-*
*nu*¹⁸¹

[*li*]-*hu-lu li-ru-bu ū lit-ta-at-lu-'ku*
]

[*e-pi*]-*š-ta-šu-nu ki-ma mē na-a-di*
liq-tu-ū]

[*šu-nu*] *li-mu-tu-ma ana-ku lu-ub-*
lu [*šu-nu li-ni-šu-ma ana-ku* [*lu-*
ud-nin]

[*šu-nu*] *li-ik-te-šu-ma ana-ku lu-paṭ-*
tar šu-nu li-iš-šab-tu-ma ana-ku
lu-.....

[*ana-ki -bi-ti-ka šir-tu ša la innak-*
aru^(ru)

[*ū an*]-*ni-ka ki-nim ša la innu-ū*]

[*ana*]-*ku arad-ka lu-ub-lu-uṭ lu-uš-*
lim-m[a]

nar-bi-ka lu-ša-pi dā-li-li-ka ana nišē
*rapšāti*¹⁸² *lu-ud-l[ul]*

¹⁷²Šamaš *šur-bi a-ši-pu-tu ša abkal*
ilāni^{me1} *i-pu-šu* ¹⁷³Marduk

Break them like an earthen jar.
 May he quench their smoke like
 an oven.

May they melt, may they glow and
 may they run away.....

May their sorceries cease like the
 water pouring forth.

May they die, but may I live! May
 they tremble, but may I stand
 firm!

May they be bound, but may I be
 freed! May they be seized, but
 may I be

By thy exalted command, which
 does not change

And by thy true grace which does
 not alter

May I, thy servant, live and prosper!

I will extol thy greatness. I will
 sing thy praise unto far dwelling
 people.

O Shamash, exalt the exorcising
 priestship, which Marduk, the
 counsellor of the gods, has made.

XX

No. 113

SERIES OF INCANTATIONS AGAINST THE FEMALE DEMON
 LABARTU

OBVERSE

[*šiptu dingir Dim-me dumu an-na*
šumu-ša ištēn

ša-nu-ū a-ḫat ilāni ša su-qa-a-ti

šal-šu paṭ-ru ša qaqqada i-nat-tu-ū

Incantation: Labartu, daughter of
 Anu, is her first name.

The second: sister of the gods of the
 streets.

The third: the dagger, which smashes
 the head.

re-bu-ú ša iša i-na-pa-bu
ba-an-šu il-tum ša pa-nu-ša šaq-šu

seš-šu pa-qid qa-ti li-qat ^{11a} Ir-ni-na

si-bu-ú nîš ilâni^{met} ^{12a} rabûti^{met} lu-ú
ta-ma-la

[il-ti iṣṣuri šamê]^(e) lu-ú ta-p-par-ši-
ma^{13a} TÛ šiptu^{13a}

[šiptu dingir] Dim-me dumu an-na
mu-pad-da dingir-ri-e-ne-ge

[dingir In]-nin nîr-gâl nin sag gig-ga

[ṣi a]n-na ġe-pad ṣi ki-a ġe-pad

[ú-ša]-ḫi-i-ka^{14a} kalba šalma qal-la-
ka^{14a} aq-qi-ki mē^{met} būri

[pu-uf]-ri at-la-ku^{15a} i-si-i ū ri-e-qi^{15a}

[ina ṣumur^{am} ṣiḫri mâr ili-šu] an-ni-
i ú-tam-mi-ki ^{16a} A-nim ū An-tum

[kimin ^{17a} En-lil] ū ^{18a} Nin-lil kimin
^{19a} Marduk ū ^{20a} Šar-pa-ni-tum^{19a}

[kimi]n ilâni^{met} rabûti^{met} ša šamê^(e) ū
iršilim^(11m)

[ša ana bît] an-ni-i taturrim-ma ša
sil-la an-ni-i tatur-ū-ma^{20a} TE
šiptu

[šiptu iṣ-ṣi-i]t ul i-mal na-mur-rat ū
ši-i-maš-šu(?) marât ^{21a} A-nim

[ina arantū]^{22a} ru-bu-us-su ina libni
ša immeri ṣikari^{22a} man-za-as-su

The fourth: who ignites the wood.

The fifth: the goddess, whose face is terrible.

The sixth: committed to the care of, (and) taken into the hands of Irnina.

The seventh: by the great gods mayest thou be exorcised!

Mayest thou fly away with the bird of the heavens. Exorcism. Incantation.

Incantation: Labartu, daughter of Anu, called by the name of the gods.

Innin, mistress, lady of the black-headed,

By heaven mayest thou be exorcised! By earth mayest thou be exorcised!

I have given unto thee a black dog as thy servant; I have poured out for thee spring-water.

Go away! Go! Depart! and be far off!

From the body of the child, this son of his god, I beseech thee by Anu and Antu,

Ditto, by Enlil and Ninlil, ditto, by Marduk and Sarpanitum

Ditto, by the great gods of heaven and earth.

That thou turnest away from this house, that thou turnest away from this street. Exorcism, incantation.

Incantation: angered, not speaking, terrible and is the daughter of Anu.

In the cane-break is her resting-place, in the straw of the male sheep is her place.

[alpu a-li-ku]¹²³ i-kal-lu [pab]-gal-la
.....ú-paq-qar

The ox who walks about she holds
back, the traveler she annoys

[gu]-ub-bu-ru ú-gab-bar
[n]u-up-pu-šu ú-na-pa-pa-šu

.....
The strong one she strengthens.
That which is broken to pieces, she
breaks up.

.....-mi saq-qa-a mē^{me1} bu-un-
na

Pour out....., create waters!

.....-lu-ul-šu-ma karpala arikla
kima DI.BU ša marāt¹²⁴ A-nim
[šu-kun rubûl]-ka¹²⁵ Šamaš TE šiptu

Do.....her a wide vessel like
theof the daughter of Anu.
Establish thy greatness, O Shamash!
Exorcism, incantation.

Three lines too fragmentary for translation.

[i-bir nâra di-il-ḥa] iš-kun i-mid i-ga-
ri lu-ḥum-[ma-a] ib-la-ša-aš¹²⁶

When she crosses a river she causes
confusion; when she stands at a
wall, she smears dirt.

[iḫ-iḫ šî-i-ba] pašušatu⁽¹²⁷⁾ i-ga-bu-
šu¹²⁸

When she steps near an old man,
pashushatu she is called.

[iḫ-iḫ edla an]-qu-la¹²⁹ i-ga-bu-šu

When she steps near a man, Anqulu
she is called.

[iḫ-iḫ ardâta] la-bar-tum i-ga-bu-šu

When she steps near a maiden, she
is called Labartu.

[iḫ-iḫ^{am1} šîḥra] dingir Dim-me i-ga-
bu-šu

When she steps near a child, she is
called Dimme.

[aš-šu tal-l]i-kim-mi lu-ṣab-bi-ta¹³⁰

Because thou hast come and seized
the form of his face,

šî-kin pa-ni-šu

Seized the muscles, seized the bodily
form,

[meš-ri-l]i lu-ṣab-bi-ta¹³¹ tu-ab-bi-ta¹³²
ni-na-a-tu¹³³

Didst cut the veins, didst bind the
sinews,

[tu-kas-sa-si] buânê ma-na-na²⁰⁰ tu-
[kan]-na-ni²⁰¹

The facial expression thou didst
make pale, the bodily form thou
didst change.

[ḫi-i-mi tur-ra-q]i bu-un-na-en-ni-e
[u-uš-pi-e]l-li

Thou imposest sorrow,

[a-]šu-uš-tum ta-nam-di-i

Thou burnest the body like fire.

[girrâniš²⁰² i]u-kab-ba-bi ḫu-um-ri

In order to remove thee, in order to
drive thee away, so that thou
mayest not return, so that thou
mayest not come near,

[ana nasâḫi-ki ana ta]-ra-di-ka ana lu
târi-ki ana [la, ḫbi-ki

[ana našaḫi]-ki la sanāqi-ki la sanāqi-
ki ū-[tam-me-ki]²⁰² ^{11u} A-nim

abi ilāni^{me} rabūti^{me}

[kimin ^{11u} En-lil] šadā^(a) rabā^(a) kimin
^{11a} be-lit rabūta ilāni(?)^{me} kallā-
ta(?)²⁰³

[^{11u} Enlil?] ²⁰⁴ abu šar-rat balāti pa-ti-
gat nab-ni-ti

[kimin ^{11u} Sin bēl a-gi-e pāris] purussē
mu-kal-lim ittāti-šu²⁰⁵

[kimin ^{11u} Šamaš nūr elāti^(m1) ba-nu-
ū kib-ra-le²⁰⁶

[kimin dingir Asar-lū-dug bēl a-ši-
p]u-tu kimin ^{11u} Nin-ib ašarid ilāni
[aḫē]^(m3)-šu

In order to remove thee, not to draw
near, not to draw near, I implore
thee by Anu.

The father of the great gods,

Ditto, by Enlil, the great mountain;
ditto, by the great mistress of the
gods, the bride(?) of

Enlil(?), the father, the queen of
life, the former of creation.

Ditto, by Sin, the lord of the crown,
the decider of decisions, he who
lets his signs be seen.

Ditto, by Shamash, the light which
is above, the creator of the world.

Ditto, by Asar, the good Being, the
lord of exorcism; ditto, by Ninib,
the leader of the gods, his breth-
ren.

OBVERSE, COL. II

ina ki[-bi-ti] ša šul-mi pu-u[-ri]²⁰⁷ . . .

la²⁰⁸ ma-[-ši-tū] ša lib-bi-ša

ma-[- . . . -lu-ki a-ši-pu ^{11u} Asar lū-
dug

ū-nak-kar [i-mat-ki i-na-as-saḫ qātā-
ki]

ū-ḫal-[laq um-ma kuṣṣu ḫal-pa-a šu-
ri-bu]

ina ṣumur^{am1} [ṣiḫri mār ili-šu an-ni-e
^{11u} Asar lū-dug ū-tam-mu-ki]

ši-pir-ki [ū]-ri-e ū-la-pa aš-šu²⁰⁹

lu-ub-bu-tu-ka šaman šaḫē ikkib-ki
[ibašū aš-šu]²¹⁰

edēli⁽¹¹⁾ ²¹¹ -šu-nu-tu šu-ši-šu-nu-tu
ilāni^{me} limnūti^{me} rābiṣe^{me} lim-
nūti^{me}]

At the command of salvation go out!

Not having gone forth from its
midst

. thee the exorciser
Asar, the good Being.

He shall remove thy spittle, he shall
tear off thy hands.

He shall chase away heat, cold, frost,
rain-shower.

From the body of the child, this son
of the god. Asar the good Being
will exorcise

Thy doing. An enclosure he shall
put together in order

To shut thee up. Lard shall be thy
woe, in order to

Bar, to cause to come forth the evil
gods, the evil lurkers,

šū-ut pa-ni-ki ša ina pa-ni-ki ū arak-
ki il[-la-ku]

ki-ma na-al-ši ša kakkabâni^{me} ki-ma
a-di-ki [ša a-pa-a-ti]

ki-ma²¹² sik-ki-e la ta-ḫal-lu-up²¹³ ši-
ra-[niš]

la ta-at-ta-nab-lak-ka-ti ḫa-ṣap r[a-
a-ti]²¹⁴

ū-lam-ki-p-ki²¹⁵ šāri ir-bil-[ti]

ū-ma-al-ti elippi-ki nam-ma-na-a-a

e-pi²¹⁶ a-da-ḫa abkal^{a1a} Eridu

ta-lak-ki²¹⁷ ina^{a1a} Eridu i-na-ṭa-al-ki
ka[-a-si]

ū-nak-kar i-mat-ki i-na-as-ṣaḫ qâtâ-
ka ina ṣumur [^{a1a}šihri mâr ili-šū
an-ni-e]

pu-ut-ri at-lak TE [šiptu]

inim-nim-ma dingir Dim-me-kam
[šiptu iṣ]-ṣi-il šam-rat i-mat na-mur-
r[af]

[ul...iš-tu a-pi] i-lam-ma e-ṣi-ṣi
iṣ-ṣi-[iṣ²¹⁸]

.....-bu²¹⁹-te-šū ZU-AB-A
il-la-ku.....

bītâte ḫar-ša-a-[ti...]nir-rn-['bu(?)]
[.....]

Who are before thee, who go in front
of thee and behind thee.

Like the shower of the stars, like the
passing of the clouds,

Like the dikes, which thou dost not
cover up highly,

Not shalt thou break a rātu-vessel.

The four winds shall storm against
thee.

They shall fill up thy ship.

The work of Adapu, the sage of
Eridu

Thou shalt fall prey to. In Eridu
he shall behold thee.

He shall remove thy spittle. He
shall tear out thy hands. From
the body of the child, this son of
his god

Remove, go away! Exorcism, in-
cantation.

It is the exorcism of Labartu.

Incantation: Angry, raging, terrible,
awful

Not.....she rose up from the
reed-thicket. In order to rage
she stood.

Her.....in the Deep come
.....

Houses of pregnant women.....we
entered(?).....

Four or five lines destroyed.²²⁰

bi-il-la-nu [mârê]^(me) ki-na-tū [lu-di-
ib-bu-ub]

ana pī mârâti^(me) ki-na-tu ul [lu-di-
ib-bu-ub]

il-lik-ma ana pân^{a1a} En-lil abi-šū i-
qab-[bi]

Bring the sons. Let me speak....
.....

Unto the mouth of the daughters
not let me speak.....

She came and in the presence of
Enlil, her father, she spoke:

ša ir-ri-šu-ka bil-lu a-bu ^{11u}[En-lil]

šir nam-lu-gâl-lu la [a-a-bi] [dami nam-
lu-gâl-lu niš-bu-ú-ti]
aš-šu at-la an-na-a tir-ri-ša ²¹in-ni

ša kur-ban-ni-e li-pu-šu bil[-ki]

li-bil-lak-ki kal-lat ši-bir-tum ^{11u}ga[-šu
še-bir-tum pilakkē ina libbi]

um-ma-ri ba-aḥ-ru-lu ²²ša ina gu-ra-
ru ²³ba[-aš-lu]

niš ^{11u}A-nim ū An-tum niš ^{11u}En-lil ū
^{11a}Nin-lil [niš abulli ū ne-ri-bi-e-ti]

niš ^{11u}kakki ḥar-bi bašbi ḫēri e-ḫi-bi ²⁴
ū mā[ri-šu ū tam-me-ki]

šum-ma ana bīt an-ni-i taturrim-ma
mār an-ni-i tanasab ²⁵

kussa ²⁶uš-ša-bu luš ²⁷ša-bu šir-ri ²⁸
ša ana ḥa-bu-ni[-ia a-na-aš-šu-ū]

[ana] ḥa-bu-ni[-ki] ta-na-aš-ši

[^{11a}Ištar pī] kalbi-ki šab-[ti]

[^{11a}Na-na-a šu-ub-bi-ti pī mī-ra-ni-
[ki ²⁹]

[ša]l-lu ina maiali a-a i-ir

adi inapḥaḥa ^{30(ha)} ^{11u}šamši šūpū ³¹
ina ŠE.HAL-šu ³²TE [šiptu]

[šiptu iḫ]-ḫi-it šam-rat i-mat na-mur-
r[at]

[iḫ-ḫi-it bar-ba-rat i-mat ḥab-]ba-ta-
[at] ³³

[abu man-za-as-sa arantu ru-bu-us-
sa]

"What I have asked of thee, bring.
O father Enlil.

The flesh of man is not good; the
blood of man is satiation."

"Because such thou hast requested
of me,

Therefore may the 'collectors'
make thy house.

Let them bring unto thee a young
girl, a slayer's bench, an instru-
ment of breaking (with) axes in it.

(And) a pot with bahrutu-fruits,
which are roasted in fire."

By Anu and Antu, by Enlil and
Ninlil, by the doors and the
entrances,

By the weapons of destruction, the
vessels of seed, the forsaken one
and his son, I conjure thee

That thou turnest away from this
house, that thou forsakest this
son.

The chair which I occupy thou occu-
piest, the child which I take to my
breast

Thou takest to thy breast.

O Ishtar, seize the mouth of thy dog!

O Nana, seize the mouth of thy cub!

He who rests on the couch shall not
awake.

Until the magnificent sun shines into
his . . . Exorcism, incantation.

Incantation: angry, fierce, terrible,
frightful

Enraged, furious, terrible, rapacious
is she.

Reed-thicket is her dwelling-place;
cane-break is her resting-place.

Rest destroyed.

REVERSE

[šiptu dingir Dim-me dumu an-na
mu pad-da dingir-ri-e-ne-ge

dingir In-nin ner-gal nin-e-ne-ge
šu-mu-un-du aṣag gig-a

gāl-lu dugud-da nam-lū-gal-lu-ge
dingir Dim-me ib-gul lū-ra nu-te-ga-
e-ne]
[ṣi] an-na ḡe-pad ṣi [ki-u ḡe-pad]²³⁴

šiptu marat^{11a} A-nim ša šamē^(e) a-{na-
ku]
su-ta-ki²³⁵ šimtam gi-iš-ša-ku²³⁶ na-
mu-ra-¹ku]
bita irrub umsāta^(1a) nbbal²³⁷ bi-la-ni
mārē^(me1) ki-na-lu [lu-dib-bu-ub]

ana pī marāte^(me1) ki-na-ta(?) ul lu-
nš-šum-[ma]
iš-me-e-ma^{11a} A-nim i-bak-ki²³⁸
ša^{11a} A-ru-ru^{11a} he-lil ilāni^(me1) il-si-
šu ki-ma²³⁹
am-me-ni ša ni-ib-nu-ū nu-ḡal-[ak]²⁴⁰

ū [ša nu-ša]b-šu-ū ub-bal ša-a-š[a]²⁴¹

li-ki-ši-ma [a-na tam-tim] ša mātī
i-di-ma²⁴² [itti bini a-bir]

ū ku-ša-ri a-di²⁴³ ru-ku-us-su

ki-ma^{am1} miti la i-šu-ū [qab-ru]²⁴⁴

ū^{11a} Aṣag-sir la i-ni-qu GA.DAGAL²⁴⁵

marāt^{11a} A-nim ki-ma kutri²⁴⁶ 247 bita
la i-naḥ[-ḫi-is TE šiptu]

Incantation: Labartu, the heav-
enly daughter, called by the name
of the gods.

Inninni, mistress of the ladies,
Who has made the painful asakku-
sickness

The heavy alu of man
Labartu, mighty one, do not draw
nigh unto the man.

By heaven mayest thou be exor-
cised; by earth mayest thou be
exorcised.

Incantation: The daughter of Anu
of the heavens am I.

A Sutean am I, disrupting destiny
am I, terrible am I.

The house I enter, want I bring.
Bring unto me the sons that I may
speak

From the mouth of the daughters
. I may not hear(?).

Anu heard it and wept,
Because Aruru, the mistress of the
gods, spoke to him like (this):

"Why shall we destroy what we
have created?

And shall she take away, what we
called into existence?

Take her and throw (her) into the
ocean of the land. At a tamarisk
bind her,

And a kusharu-tree, until she is
bound

Like a dead person that has no
burial-place,

And does not pour out plenty milk
unto Azagsir.

Thus shall not return unto the house
like smoke the daughter of Anu.
Exorcism, incantation.

šiptu šur-bat²¹⁸ marât¹¹⁸ A-nim mu-
am-mi-lat la'-ú-[ti]

rit-la-šun²¹⁹ al-lu-ḥap-pu ki-rim-ma-šu
mu-²²⁰

qaš-ša-al lab-bat en-ni-ni-it ik-ki-mat
nak-ki-[lat²²¹ ra-aḥ-ḥi-ša-al]

mut-lab-bi-lat mârât¹¹⁸ A-nim ú-laḥ-
paš²²² lib-bi ša ḥar-ša-a-[ti]

ú-šal-laḥ²²³ šer-ri²²⁴ ša la-ra-a-[ti]

ú-še-niḡ²²⁵ ú-nam-za-aḡ ú il-lan-na-
[al-lak]²²⁶

rabu[ú uḡnē]^(me1)-šu nam-ši-šu bu-a-
ni-šu uḡnē^(e1)-šu

ka-[diš-tu] mârât¹¹⁸ A-[nim]

ša ilâni^(me1) ša aḥē^(me1)-šu kaqqad-
su kaqqad nē[ši]

šin-na-[al imēri] šin-na-as-[sa]

šaptā^{me1}-[ša] ḡiq-ḡiq-qu²²⁷ ú-lab-ba-ka
q[a-a]²²⁸

iš-lu ku[l-la]t šadī⁽ⁱ⁾ ú-ri-dam-ma na-
[a-rat ki-ma nēši]

uš-ta-na[-a]l-ḥab kima kal-bat maš-
da-a[a-na maš-di-i uš-ta-na-al-ḥab]

i-mur-ši-ma As[ar-lū-dug] ana
¹¹⁸Ea abi-šu a-mat i-g[a-bi]

a-bi a-mur mârât¹¹⁸ A-nim ša ú-šab-
ba-šun²²⁹ la-[-ú-ti]

¹¹⁸E-a mârā-šun¹¹⁸ [Marduk ip-pal]

a-lik ma-ru²³⁰ ¹¹⁸Marduk [ina ši-pat
ni-me'-ki lu[-um-me-ši]

Incantation: Powerful is the daugh-
ter of Anu, who troubles the little
ones(?).

Her fist is a scourge. Her belly. . .

Angry, raving, hostile, revengeful,
cunning, crushing.

Abducting is the daughter of Anu.
She turns upside down the inside
of the pregnant woman.

She forcibly pulls out the child from
the pregnant woman.

She nurses it; she sets it up, and lets
it walk about.

Its ears become large, its members
become movable. (Its) ears. . . .

A whore is the daughter of Anu,
Amongst the gods, her brothers.

Her head is the head of a lion.

Her form is the form of an ass.

Her lips are in violent motion(?).

They pour forth spittle.

From the mountain district she
descended. She.like a
lion.

She howls(?) like a bitch.to
.she howls(?).

Asar, the good Being, saw her.
Unto Ea his father he spoke the
word:

"My father, I have seen the daugh-
ter of Anu, who troubles the little
ones."

Ea answered his son Marduk:

"Go, my son Marduk, exorcise her
with the white exorcism."

Rest destroyed.

REVERSE, COL. II²⁶¹

[šiptu dingir Dim-me dumu an-na nu pad-da] dingir-ri-e-ne-[ge]	Incantation: Labartu, the daughter of Anu, called by the name of the gods,
[dumu-sal dingir-ri]-e-ne-ge	Daughter of the gods.
[dumu-sal dingir-gal-gal-e-ne-ge]. . . .	Daughter of the great gods
.
[dumu na]m-lù-gal-lu-[ge]	The son of man
.]-gál-lu	. . . . .
.
.egir]-bi in-dib	. . . . .behind him she seizes,
[i-gi lu pa]-ri ²⁶² in-dib	The eye, which is cut out(?) she seizes.
[i-gi lu u]š-gi-im ²⁶³ in-dib	The eye, which cried, she seizes.
[tù-bi i]-gi-za-na in-dib	Her incantation: igi-zana she seizes.
[mê ba-ši ašri] in-dib	The existing water of a place(?) she seizes,
[mê ba-ši ašri šabi] in-dib	The existing water of a good place(?) she seizes,
[ú bur] in-dib	Plants, caves(?) she seizes
[giš-gal-t]a-a-an in-dib	Each door she seizes
[giš-sag-gul-t]a-a-an in-dib	Each bolt she seizes
[é-šu dumu é]-a-ge ²⁶⁴ nam-ba-ni-ib-tu- tu-ne ²⁶⁵ TÚ šiptu	In the house of the son of the house they shall not enter. Incantation, exorcism.
[inim-ni]m-ma dingir Dim-me-kam	It is the incantation of Labartu.
[TÚ] šiptu ⁱ¹⁴¹ Labarte ^{meš} nu al-til	The incantation, the exorcism of the labartus is not completed.

XXI

No. 123

AN EARLY ENUŠUB TEXT

OBVERSE

en é-nu-šub	Incantation of the house of exor- cism.
^{a1} šinig ^{a1} gi	The tamarisk, the reed,
^{a1} ana ki el-li	The heavenly tree in a holy place

mu-a
ur-aṣag-ṣu ṣu-ūr-a
pa-ṣu-ṣu ḡa-ṣu-ūr

Grow!
Thy holy root lock up!
With thy branch let it be locked
up!

REVERSE

a-gub-ba
dingir Nin-sulu-ḡa^{aa}
ni-tum-ma
nun-me-e ṣu el-la
i-ni-tum

The laver
Of Nin-suluga
Shall be brought.
The abkallu-priest with pure hand
Shall bring it.

XXII

No. 91

A SUMERIAN LETTER

^{dingir}En-lil-bar-ṣu ū-na-a-dug
Ka-^{dingir}Ninni na-ab-bi-a
inim-na me-ma-an-dē-eṣ-da
lul-aṣ ba-ḡul-ḥi
dingir Lamma ud-lil-la-a kal-ḥi lugal
^{su}
Na-^{dingir}En-lil ū ^{dingir}En-lil-al-ṣag
ud-ḡē-a-ṣu palil ṣu-ne

dingir Nin-gaṣan dingir-ṣu
ū dingir Nidaba ḡiṣ-ku-ḡēṣtu daḡal-la-
^{ḡe}
ḡiṣ-ku-pi ga-ra-ab-sum-mu-ne
uig im-ma-aga ṣar-ri

uru-ṣu bi nu-ḡi al-me-a nu-ṣu

2 gin kubabar 1 tug 2 ^{1aa}bar-si

To Enlil-barzu speak!
Ka-Ninni says:—
In his word which was spoken(?)
Strongly he rejoiced.
O protecting deity, strengthen in the
days of life the stricken master!
Na-Enlil and Enlil-alshag
In day and night take cognizance
of the leader.
Nin-gashan, thy goddess, and Nidaba
may give to thee a wide ear

To hear.
About the matter which has been
done write!
He does not know that he was
ordered not to return to that
city.
Two shekels of silver, one gar-
ment, (and) two bandages

*lù gi-na*²⁶⁷ *šū-mu-ra-ab-[laḡ-laḡ]*

The faithful man causes to be brought
to thee.

ḡa-la-da-da ama-ru

With the extensive portion of thy
mother

šū-nam-ne-te-na-te-na

Be not content to

a-ma-ru-kam

Please!

FIRST DYNASTY LETTERS

XXIII

No. 2

AN APPEAL FOR AN INTERVIEW

a-na lbiq-lštar qi-bi-ma

To lbiq-lštar speak.

um-ma^{11a} *Enlil-lū-šāḡ-ma*

Thus says Enlil-lushag:—

^{11a} *Enlil li-ba-al-li-iḡ-ka*

May Enlil grant thee life!

ki-ma ti-du-ū e-bu-ru-um

As thou knowest, the harvest-time
is near.

ki-ru-ub

Be not negligent!

*la tu-ma-ḡa-a*²⁶⁸

With Nadin-ishshalmum

it-ti Na-din-iš-ša-al-mu-um

Come and

al-kam-ma

Let us discuss affairs of the house.

te-im bi-ti i ni-id-bu-ub

XXIV

No. 5

AN APPEAL TO A SISTER TO CARE FOR A CHILD

a-na lltani

To lltani

qi-bi-ma

Speak.

um-ma Ša-mu-ub-tum-ma

Thus says Shamuhtum:—

^{11a} *Šamaš ū*^{11a} *Gula li-ba-al-li-iḡ-ki*

May Shamash and Gula keep thee
healthy!

ú-ul ti-di-e ki-ma e-li-nu-uk-ki

a-ḥa-tam la i-šu-ú

ú a-na še-ir-ri-im

ša aq-bu-ki-im

uṣ-na-a-a ma-di-iš

i-ba-aš-ši-a-ki-im

[it-ti še-ir]²⁶⁹-ri

la ta-.....

ki-ma ta-ta-am-ri šu-uṣ-im-ma

a-na-ku lu-ul-li-ka-ak-ki-im

gi-im-ri ma-la ta-ga-am-ma-ri

1 šiqḷam kaspim 2 šiqḷam kaspim

li-ib-ba²⁷⁰ šu-ú a-na-ku a-ap-pa-al-ki

Dost thou not know that I have no
sister

Except thee?

For the sake of the child,

As I have told thee,

My attention is greatly

Directed toward thee.

With the child

Not thou.....

When thou readest bring forth.

So indeed I shall come to thee.

Everything as much as thou dost
spend,

Be it one or two shekels of silver,

I will pay unto thee this in full.

XXV

No. 9

SEIZURE OF WOMEN SLAVES FOR A DEBT

^m Ilu-d[a-mi-iq].....

a-na mi-[im-ma] e-li-ia [i-ba-aš-šun]

um-ma šu-ma

e-li Ḥa-ab-[lum] a-ḥi-ka

1 ma-na 10 šiqḷu kaspim i-na Na-ḥu-

ur^h i-[šun-ū]

an-ni-tam²⁷¹ iq-bi-a-am-ma

2 ²⁷¹ni-pa-ti-ia it-te-bi

^m Ilu-da-mi-iq

ú ^hMarduk-mu-ša-lim deklū²⁷²

ša e-li Ḥa-ab-lum a-ḥi-ia kaspam

i-šun-ū

išten ardam

ša Ḥa-ab-lum a-ḥi-ia

ú-še-ri-du-nim a-na kaspim id-di-nu-

ma

Ilu-damiq.....

For whatever is against me.

So he has said.

Against thy brother Hablum

They hold in Nahur one mina and
ten shekels of silver.

This he said to me and

Two of my women slaves held for
debt he took.

Ilu-damiq

And Marduk-mushalim, the marshal,

Who against Hablum, my brother,
hold a claim for money,

Caused one slave

Of Hablum, my brother,

To come down, and they sold (him)
for money.

½ *ma-na kaspim Ilu-da-mi-iq il-qi*
 ½ *ma-na kaspim* "Marduk-mu-
ša-lim il-qi

a-na ma-ḥar daiānē^m al-li-ik
daiānē^m a-wa-a^m-ti-ni i-mu-ru-ma
ki-ma^m a-na-ku aq-bu-[ú]
 ½ "Marduk-mu-ša-lim *dekū*

ki-ma ½ *ma-na kaspim Ilu-da-mi-iq*

½ *šu-ú* ½ *ma-na kaspim il-qu-ú*
ma-ḥar daiānē^m iq-bi-ma
daiānē^m ni-pa-a-tim un-ūš-šu-ra-
[am-ma]

iq-bu-šum-ma
ú-ul ú-wa-aš-še-ir-ma
ki-a-am ú-lam-mi-da-an-ni
amēle^m ši-bi
mu-di a-wa-[a]-ti-šu
li-ki-ir-ri-bu-ni-ik-ku-[ma]

½ mina of silver took Ilu-damiq
 And ½ mina of silver took Marduk-
 mushalim.

I went to the judges.
 The judges investigated our case.
 As I said,
 Also Marduk-mushalim, the marshal,
 told in the presence of the judges
 How Ilu-damiq took ½ mina of
 silver

And he ½ mina of silver.

The judges commanded him to free
 the women slaves held

For debt,

But he did not set (them) free.

Thus they informed me.

Witnesses

Who know his affair

They shall bring unto thee.

.....

XXVI

No. 4

A REQUEST TO SEND LEAD, WHICH HAD BEEN PROMISED

a-na.....
qi- [bi-] ma
um-ma "Sin-ma-gir-ma
"Nin-ib li-ba-li-du-ka
aš-šum a-na-ki-im ki-a-am ta-aq-bi-
a-am
um-ma at-ta-a-ma
ma-la ḥi-še-iḥ-ti-ka ú-ta-ba-la-ak-
[kum]
at-ta-la-ak-kum-ma ú-ul li-[qi-aš-šu]

To.....
 Speak as follows.

Thus says Sin-magir:—

May Ninib grant thee health!

Concerning the lead thou hast
 spoken to me

As follows:—

Whatever thy need (may be) I shall
 send (it) unto thee.

I shall (then) come to thee. Do
 not get it

i-nu-û-ma qu-um²⁷³ ha-tim lu-um-
[mar]
ki-a-am ta-aš-pu-ra-am um-ma {a-na-
ku-ma}
a-na billim ITU.ITU.GA a-al-la-
{ka-ak-kum}
i-na pa-ni-ia a-na-kam ub-ba-{lu-nim}

û-nl ta-at-ta-al-{kam-ma}
a-nu-um-ma 10 šiqlam kas pim^m Riš-
i[li]²⁷⁴
uš-ta-bi-la-ak-kum
šum-ma i-na ki-il-tim a-ḫi al-ta
tup-pim^(um) dam-ga-am ga-ti-ka ri-ši

ši-bu-ti ma-di-iš id-na-šum-ma

ar-ḫi-iš du-ur-da-aš-šu
ri-gu-nš-šu la ta-da-ar-ra-da-aš-šu

mi-im-ma šu-ku-ra-am
ša ši-bu-ti-ka šu-np-ra-am-ma

lu-!û, it-ta-la-ak-kum

When thou seest the shortage of the white-smith.

Thus thou hast written to me. I answer as follows:

I come to thee for a talent of. . . .

They shall send the lead into my presence.

But thou shalt not come.

Now, ten shekels of silver through Rish-ili

I cause to be sent to thee.

If in truth thou art my brother,

Gladden me with a good letter from thyself.

As for my wish, let them give it full consideration.

Send him quickly!

Thou shalt not despatch him empty handed!

Everything is valuable for me!

Whatever thy wish (may be), write me

And indeed it shall come to thee.

XXVII

No. 13

KING SAMSU-ILUNA ASKS THAT REED-BASKETS BE SENT TO HIM FROM NIPPUR

{a-na} be-el te-ri-e[-tim]
{û} daiânê ša Nippuru^{ki}
qi- bi- ma
um-ma Sa-am-su-i-lu-na-ma
a-nu-um-ma išten dekam^{um} NU.
ŠAG(?).KI²⁷⁵ ga-du-um ummâni-
šu

To the supreme commander²⁷⁷

And the judges of Nippur

Speak.

Thus says Samsu-iluna:—

I, now, despatch a sergeant-major of the quartermaster's corps with his troops.

at-ſar-dam
 piſānnē⁽²⁰⁰⁾ ſa Zi-na-tum
 ſa i-na Nippuru^{kt} ſa-ak-na
 bi-ik-da-ni-iſ-ſu-nu-ti-im-ma
 a-na ma-aḥ-ri-ia
 li-ib-lu-nim

With the reed-baskets of Zinatum
 Which are deposited at Nippur.
 Entrust them,
 And into my presence
 Let them bring (them).

XXVIII

No. 11

LETTER FROM A FARMER TO A LANDLORD CONCERNING A
DEFICIENCY OF FODDER

a-na Amēl^{11a} Nin-ib
 qī- bi- ma
 um-ma Ku-ru-um-ma
 11a Enlil ū 11a Nin-ib
 li-ba-al-li-du-ka
 aſ-ſum di-e-im tibni^{11a}

ſa 11a Ki-lum ſa pa-le-ſi
 tibnu ſu-ū ig-ga-mar-ma
 alpē^{11a}-ka mi-nam i-ka-lu
 a-di wa-aſ-ba-a-ku ū-ul ū-ſe-ri-ib-ſu-
 ma
 1 qa tibni i-na ga-ti-i-ka
 ū-ul la-ſa-ab-ba-al

10 11a GUR.DA^{11a:79} ſu-bi-lam-ma
 a-di wa-aſ-ba-a-ku lu-ſe-ri-ib-ſu-ma

lu-up-bi-e-ſu
 [niſē]^{11a} na-aſ-pa-ak 70 ſe gur
 dn- [nk- ki]
 aſ-ſum di-e-im kirim.

ſa GU.EN.NA iſ-lu arḥim 1-kam

To Amel-Ninib
 Speak.
 Thus says Kurum:—
 May Enlil and Ninib
 Preserve thy health!
 Concerning the information (regard-
 ing) the grain in head
 Of the town Kilum of the patesi.
 That grain in head is consume I.
 What will thy oxen eat?
 As long as I dwell here I have not
 imported it,
 And thou holdest not (even) a single
 amphora of grain in the head in
 thy possession.
 Have ten reed-racks brought to me,
 And then as long as I dwell here I
 will import it.
 I will keep it secure.
 Summon people for the storing of
 seventy gur of grain.
 Concerning the information in regard
 to the garden
 Of the chief-sheriff: Since the first
 month

<i>a-na Ê-DUB-BA²⁹⁰ ta-aq-bi-ma</i>	Thou hast told to the recording officer,
<i>ta-ad-di-na-aš-šu</i>	Thou hast given it.
<i>a-na ša-ba-at ma-ri iš-te-en ma-ši</i>	One (garden) suffices for the support (?) of a son.
<i>mi-nu-um ša "Tâb-pi-ša-ab-di warad ekallim</i>	How is it that Tab-pi-sha-abdi, the servant of the palace.
<i>a-na ša-ba-at kîrim ša-a-tim</i>	For obtaining(?) that garden,
<i>kašpam^(am) na-šu-û-ma wa-ar-ki</i>	Brings money? Henceforth
<i>a-a ti-ti-im-ma it-ta-na-al-la-a-ku</i>	Let him not concern himself about it. They have come repeatedly,
<i>a-ša-ar ka-ti²⁹¹ i-šu-û</i>	And take thy place(?).
<i>an-ni-tum tibnu e-iš-pi-eš</i>	That grain in head does (its purpose).
<i>.....-a-ti i-na ga-ti-ia</i>	.....are not in my
<i>û-la [i-ba-aš-šu-û]</i>	Possession.
<i>li-[iš-pu-ru-šu-nu-ši-im]</i>	Let them send for them.
<i>a-na .....-im da-pu-ul</i>	To the.....
<i>[an-ni-ki-a]-am li-šu-ni-iq-gum-ma</i>	Immediately let it arrive.
<i>e-li-šu ti-e</i>	There is anxiety about it.

CASSITE LETTERS

XXIX

No. 80

LETTER OF A CARETAKER TO HIS MASTER

<i>warad-ka "I-ki-ša-[am]</i>	Thy servant Ikisham
<i>a-na di-na-an be-li-[ia lul-lik</i>	May come unto the presence of my lord!
<i>um-ma-a a-na be-li-ia-ma</i>	The following speak unto my lord:—
<i>"adara²⁹² ša be-li iš-pu-ra</i>	(In regard to) the willow-trees about which my lord has written (I reply):
<i>a-na mu-uš-ši 7 "adara</i>	In addition to the seven willow-trees
<i>....-ši(?) -ni û ašar kam-ri²⁹³</i>	A... ..and a place of storage

be-li id-di-na
adara a-a-ú tu-šam-ma
ia'-nu adaru a-a

a-na be-li-ia [uš]-še-bi-la

še-e-la²⁵⁴ ša be-li iš-pu-ra²⁵⁵

uš-tu²⁵⁶ bit ú-di-e ša ḫarrani

ki-i aš-ša-a a-na eli
be-li-ia uš-še-bi-la

My lord gave unto me.
 Where didst thou buy the willows?
 There are no willows (any more).
 I shall
 (However) not send (for others) to
 my lord.
 When I have removed from the
 house
 Of the traveling utensils the ham-
 mock,
 About which
 My lord has written, I shall send
 (it) to my lord.

XXX

No. 45

A REQUEST THAT A MAN SHOULD HASTEN TO REPLY TO A
ROYAL LETTER

a-na^m Amel-ia qi-bi-ma
[um]-ma^m Ka-lar-SAH aḫ-ka-ma
[a-na] ka-a-ša lu šul-mu
[ilāni^(meš)] a-ši-bu ina^{d1} Qar-ⁱ¹ En-li

[uap]-ša-ti-ka li-iš-šu-rum
um-ma-a a-na^m Amel-ia-ma
tup-pa ša šarrim
ú-še-bi-al-ku²⁵⁷
aš-šum eqlim ša^{d1} Ka-du-ku-ú

ki-i pi-i tup-pi

ša šarru ú-še-bi-al-ku²⁵⁷

ḫa-an-tiš šu-pu-ur-ma
warad-ka^m Ku-ub-bu-la
la i-kal-lu-ú-ma
lit-la-al-ka

To Amelia speak.
 Thus says Katar-SAH, thy brother:
 Greeting be unto thee!
 The gods that dwell in the city
 Qar-Enlil
 May protect thy life!
 The following (say) to Amelia:—
 As to the letter which the king
 Has caused to be brought unto thee
 Concerning the field of the city of
 Kaduku,
 According to the wording of the
 letter
 Which the king has caused to be
 brought unto thee,
 Write quickly.
 Thy servant Kubbula
 They shall not detain.
 May he go!

XXXI

No. 76

A KING ASKS FOR A FOOTSTOOL OF A SUBJECT'S CHARIOT

a-na ^{m. 11} Nin-ib-nadin-aḫē
 qī- bi- ma
 um-ma šarru-ma
 um-ma-a ū-um luḫ-pi
 la-mu-ru
^{m. 11} Šamaš-dajan
 gištabba²⁸³ narkabli-ka
 li-iš-ša-šum-ma
 ḫa-mut-la
 li-ik-šu-da

To Ninib-nadin-ahe
 Speak.
 Thus says the king:—
 When thou seest
 My letter.
 Let Shamash-dajan
 Bring unto me
 The footstool of thy chariot.
 Quickly
 Let it come unto me.

XXXII

No. 25

A REPORT CONCERNING A PATIENT AND AN INQUIRY CONCERNING
VESSELS TO BE GIVEN TO THE KING

warad-ka ^m Ki-ša-aḫ-bu-ut
 a-na di-na-an be-li-ia
 lu- ul- lik
 a-na bīt be-li-ia
 šu- ul- mu
 um-ma-a a-na be-li-ia-ma

a-na mār be-li-ia
 šu- ul- mu
 da-an-ni-iš
 kurumat-su ik-ka-al
 ū šī-ir-šu
 ṭa-ab-šu

Thy servant Kishahbur
 May come unto the presence
 Of my lord!
 Unto the household of my lord
 Greeting!
 The following (speak): Unto my
 lord
 And unto the son of my lord
 Greeting
 Much!
 He eats his food
 And his omen (or flesh?)
 Is good.

<i>ti-li-e²³⁹ šarri ša a-na be-li-ia</i>	The vessels of the king, which unto my lord
<i>ú-še-bi-la be-li a-na ekalli</i>	I have caused to be brought, my lord
<i>it-ta-din-ma lu na-ad-nu</i>	Should give to the palace. Verily are they given?
<i>ù be-li ul it-ta-din-ma</i>	But if my lord has not given (them),
<i>li-kar-ru-ni²⁴⁰</i>	Verily they will thirst(?).
<i>til-lu-ú gu-ul-tum(?)²⁴¹</i>	.....-vessels
<i>a-di-in-na²⁴²</i>	At present
<i>i-na áli²⁴³ ia-nu-ú²⁴⁴</i>	Are not in the city.

XXXIII

No. 23

A NOTICE CONCERNING THE DISMISSAL OF A WATCHMAN

<i>a-na ^{11a}Amurrû-ka-ra-bi-iš-me</i>	To Amurru-karabi-ishme
<i>qi- bi- ma</i>	Speak.
<i>um-ma ^{11a}En-lil-al-šab-ma</i>	Thus says Enlil-alshab:—
<i>^mAš-bi-ša-tu-ni</i>	Ashbishatuni,
<i>ša ^{11a}En-lil-mu-ba-al-li</i>	Whose watchman(?)
<i>al-tu-ú-šu</i>	Is Enlil-muballit
<i>ù ša-šu ta-pi-šu</i>	And that man was his associate,
<i>muš-še-ir-ma</i>	I have dismissed.
<i>šu-ú liš-pu-uš</i>	Let him be angry.
<i>[al]-ta la ta-šap-pu-uš</i>	Thou shalt not be angered.

XXXIV

No. 24

A ROYAL SUMMONS FOR A SUBJECT TO BE BROUGHT TO
THE KING

<i>a-na Amêl-^{11a}Marduk</i>	To Amel-Marduk
<i>qi- bi- ma</i>	Speak.
<i>um-ma šarri²⁴⁵-ma</i>	Thus says the king:—

um-ma-a a-na Amêl-ⁱⁱ Marduk-ma
 Apil-šadu-rubu-û-a
 it-li-i-ka
 a-na Babilî
 li-qa-am-ma
 kul-da²³

(Say) the following to Amel-Marduk:
 Apil-shadu-rubua
 With thee
 To Babylon
 Take
 And arrive.

XXXV

No. 43

REPORT TO A HIGH OFFICIAL CONCERNING THE COLLECTION OF
 TAXES AND CERTAIN IRREGULARITIES IN HIS PROVINCE

warad-ka^{m.ii} Nusku-teslitam-išme
 a-na di-na-an be-li-ia lul-lik

Thy servant Nusku-teslitam-ishme
 May come unto the presence of my
 lord!

a-na šêri âli^{ki} bît ili ù bît be-li šul-mu

Unto the fields, the city, the temple
 of the god and the house of my
 lord greeting!

šû-ru-ub-ti bît ili ma-la i-ba²⁴ aš-šû
 li²⁷-mad

May the income of the temple of the
 god, whatever it is, be much!

um-ma-a a-na be-li-ia-ma
 sa mâr^{m.ii} Sin-ri-man-ni ša be-li

The following (speak) unto my lord:
 As to the affairs of the son of Sin-
 rimanni about which my lord

iš-pu-ra 452 gur 140 qa šipâtî⁽¹¹⁾

Wrote to me, 452 ghors 140 am-
 phoras of wool

ù ipra šâbê^{m.ii} ma-ḥa-ar-šû

And the food-payment for the work-
 men are in his possession.

te-lit 6 âlâni^{m.ii} ša il-qa-a

The contribution of six cities which
 he has received,

a-na be-li-ia ul-te-bi-la

He will cause to be brought to my
 lord.

ša 3 šâbê^{m.ii} ka-lu-ti ša be-li iš-pu-[ra]

As to the three men in imprisonment
 which my lord wrote about (I
 reply):

ma-šar-ta-šû-nu da-an-na-at
 ka-a-a-na-am-ma a-na be-li-ia

"Their guard is strong."
 Constantly unto my lord

lul-tap-pa-ra ša ḫa-du-ù Bit-Ki-
[di-ni]

ša be-li iš-pu-ra ù-lu²⁹³

ul tu-še-el-ma a-na be-li-ia

ul aš-pu-ra

aš-šu 14 iššurē^{me1} ša be-li iš-pu-[ra]

um-ma-a ipra 14 iššurē^{me1} ki-i
[i-di-in]

iššurē^{me1} mi-i-tum²⁹ i-lu-šu(?) . . .

a-na qa-ti-ia la i-ša-ak-[ka-an]

a-na mi-im-ma pa-na la a-[na-aš-ši]³⁰⁰

ul-lu kit-ta ù tu-ri -a

a-da-ab-bu-bu iq-li-e-[ma . . .]

a-na pa-ni-ia pa-ar-[ka-ti ù]³⁰¹

sa-ar-ta i-pu-uš-ma [a-na ia-ši-im]³⁰²

i-kab-bi-it ul ša-am(?) a-na-
ku

ù be-li i-di ša ḫi-tum [la ap-ri-ik]³⁰³

a-ba-at-ti bâb mē

ù tar-bat dul-li i-pu-uš

tup-pi te-li-ti ša-ši šê-ri

ù ^{me1}Babili^{ke}

a-na be-li-ia ul-te-bi-la

4 âlâni^{me1} ša kišad nâr Dur-Kib^{me4}

i-šap-pu-šu-ma di-ma a-na be-li-ia

a-šap-pa-ra

Will I write. As for the sin of Bit-
Kidini,

Which my lord has written about,
except

Thou hadst not inquired, unto my
lord

I would not have written.

As for the fourteen birds which my
lord has written about

As follows: "Give barley for four-
teen birds," (I reply):

"The birds are dead

Into my hand places not.

I was not paying attention (to it)
at all.

And while on justice and mercy . . .

I was pondering, he seized

Before me violence(?)

And rebellion he does and for me

It is too heavy. Not
I.

And my lord knows that sin I did
not commit.

Now the water-gate of

And the greater part(?) of the work
is made.

My letter referring to that offering
of the fields

And the country of Babylon

I have sent to my lord.

Four cities at the bank of the river
Dur-Kib

They tax, and the information unto
my lord

I shall send.

XXXVI

No. 19

A REQUEST FOR INSTRUCTION ABOUT WORKS OF IRRIGATION

[warad-ka X]
 a-na di-na-an be-li-[ia]
 lul- lik
 um-ma-a a-na be-li-ia-ma
 aš-šum šābē²⁰⁰ ša be-li
 iš-pu-ra um-ma-a šābē²⁰⁰
 li-qa-am-ma a-na ⁴¹Pa-lah-il²⁰⁰ Adad
 al-ka āli ḫi-il-ti²⁰⁰
 ša nār Zu-mu-un-da-ar
 ki e-ḫi-ru-ū āli ḫi-il-ti²⁰⁰
 ša nār Pu-rat-ti-i
 ki e-ḫi-ru-ū be-li
 te-ma li-iš-pu-ra-am-ma
 lu-um-mi-id-m[a]
 li-iḫ-ru-ū
 ū aš-šum me-e ša ⁴¹Nin-ib-aḫ-iddin

ša be-li iš-pu-ra
 um-ma-a eḡla-šu am-mi-ni
 me-e la i-ša-at-ti
 iš-te-en i-ša-at-ti-i-ma
 lu-ū ul [i-ša-at-ti]

Thy servant X
 Unto the presence of my lord
 May I come!
 The following (speak) unto my lord:
 Concerning the men whom my lord
 Wrote about, saying: "The men
 Take and to the city of Palah-Adad
 Go." (I reply): Shall I dig
 Either the city-canal
 Of the river Zumundar
 Or shall I dig the city-canal of the
 River Euphrates? My lord
 May send me information.
 Instruct (me) and
 They may dig.
 And concerning the water of Ninib-
 ah-iddin,
 About which my lord wrote
 As follows: "Why does he not
 Irrigate his field?
 A certain one shall irrigate."
 (I reply): He indeed does not irri-
 gate.

Remaining one or two lines destroyed.

XXXVII

No. 71

A PHYSICIAN'S REPORT ON THE CONDITION OF SEVERAL
WOMEN PATIENTS

[warad-ka ²⁰⁰Mu-kal-lim]
 a-na di-na-[an be-li-ia]
 lu- ul- li- [ik]

Thy servant Mukallim
 Unto the presence of my lord
 May I come!

a-na na'-ri-[e]
na'-i-ra-[a-ti]
¹²¹*e-di-ir-[i]*²⁰⁸
ù bit be-li-ia
šu- ul- mu
mārāt A-a-ri
i-ša-la-lum ša ir-ti-ša
*zu-ú-la*²⁰⁷ *il-la-da-a*
ša mārāt Muš-la-li

ša ir-ti-ša-ma
zu-ú-la il-la-da-a
ša mārāt [Ku]-ri-i
il-le-id-
ù [ša ¹²¹La-la]
*ù [ša mārāt Ah-la-mi-ti]*²⁰⁸

[ša ir-ti-ši-na]
[zu-ú-la il-la-da-a]
[ša] mārāt ^mAnu-i[p-pa-aš-ra]

²⁰⁹*i-na ir-ti-ša*
zu-ú-la il-la-da-a
ša mārāt Ahu-ni
²*i-na ir-ti-ša*
zu-ú-la il-la-da-a
*ša mārāt ¹²¹Ba-ba-ti*²¹⁰

ù ¹²¹Bi-ta-ti
zu-ú-la ul na-da-a
a-na šu-ul-mi-ši-na
šu- ul- mu
⁸*na-ad-ba(?) -ki*
^{uš(?)}*-ši-ki al-*
*[al]-la-pa-[ra-ku]*²¹¹

Unto the lamentation priests
 The lamentation women,
 The women of affliction
 And the household of my lord
 Greeting!
 Ari's daughter's
 Feverheat in her breast
 Causes sweat to perspire.
 As to the daughter of Mushtali (I
 report)
 That her breast also
 Perspires sweat.
 As to the daughter of Kuri (I report)
 That
 And of the lady Lata
 As well as of the daughter of the
 Ahlamite
 (I inform thee) that their breast
 Perspires sweat.
 Of the daughter of Anu-ippashra (I
 report)
 Fever and chill in her breast
 Exude sweat.
 As to the daughter of Ahuni:
 Fever and chills in her breast
 Exude sweat.
 As to the daughter of the lady
 Babati:
 And the lady Bitati:
 Sweat they do not exude.
 For their well-being
 Greeting!
 Eight

 I send unto thee.

XXXVIII

No. 35

THE CONCLUSION OF A LETTER

REVERSE

<i>a-na mu-ub-bi-[ka]</i>	Unto thee
<i>a-bi-ia ù um-mi-ia</i>	My father and my mother.
<i>a-na ma-an-ni uṣ-[na]-a-a [i-bo-aš-ši]</i>	Unto whom (else) should my attention be directed?
<i>at-ta-mu ši-il-la</i>	Thou establishest
<i>i-na mu-ub qa-qa-di-ia ta-ša-ok-ka-an</i>	A protecting shadow over me.
<i>at-ta-ma lu-bo-al-lu-ta-an-ni</i>	Thou dost quicken me with life!
<i>ù ka-am-ma ša¹² a-na be-el</i>	And as if(?) unto the lord
<i>¹²Nin-ib ša i-na-aš-ša-ru-[ka(?)]</i>	Ninib who protects thee.
<i>ša aš-pu-ra-ak-ku šu-bi-la-[am-mu]</i>	What I have written to thee for, cause to be brought.

XXXIX

No. 70

A NOTIFICATION THAT THE WRITER, TOGETHER WITH
THE ADDRESSEE'S BROTHER, WILL SET OUT
ON A JOURNEY

<i>warad-ka "Mu-li-[¹²Šamaš(?)]</i>	Thy servant Muli-Shamash
<i>a-na di-na-an be-l[i-ia lul-lik]</i>	Into the presence of my lord may I come.
<i>um-ma-a a-na be-li-[ia-ma]</i>	The following (speak) unto my lord:
<i>ša ù-um be-li i-mu-[ru]</i>	As to this, since my lord has seen it,
<i>na-da-ku-ma it-ti</i>	That I was neglectful and with
<i>aḥ-ka ul al-lik</i>	Thy brother I did not go.
<i>i-na-an-na ki-i iš-pu-ra</i>	Now, that he has written thus,

um-ma-a ri-da-a
 û ši-di-ti-ia
 be-li li(!)-iš-ḫu-ra-am-ma
 ištu Nippuru^{k1} ši-di-ti
 qêmu û GA-GAL^{me1}
 li-ḫu-ṣu-ma i-tu-û aḫ-ka
 lu-lik ūm a-nu ali
 be-li-ia a-na-!bu?)
 ki-i a-ṣap-ḫa-ru
 be-li i-di-e ki-i
 tir-ri i-tu aḫ-ka ia-nu

My commissioner
 And my provender
 Let my lord send.
 From Nippur the provender
 Of flour and pure milk
 Let them provide. With thy brother
 I will come. When unto the city
 My lord I announce(?).
 As I write,
 My lord knows that
 Mercy with thy brother (there is)
 not.

XL

No. 67

CONCERNING THE RECEPTION OF BARLEY AND OIL

a-na ^mAmêl-ia ṣa a-ra-a-mu-uš qí-
 bi-ma
 um-ma^{11a} Marduk-ṣum-lišir aḫ-ka-ma

To Amelia whom I love speak.

a-na ka-ṣa lu-û ṣul-mu
 ilâni a-ṣib^{41a} Ak-ka-di nap-ṣa-ti-ka

Thus says Marduk-shum-lishir, thy
 brother:

li-iš-ṣu-ru um-ma-a a-na

Peace be unto thee!

The gods that inhabit Akkad, thy
 life

May protect! The following (speak)
 to

Amêl-ia Nusku-e-a ṣa a-na li-i^{p13}
 E-ne-ri laš-ḫu-ru
 ul-tu ma-ḫa-ra ṣa ṣe'ati
 lu iq-bu-û ū ul-te-ip-ri-is(!)

Amelia:—Nuskuea, whom unto
 Ene-ri thou hast sent,

Since the reception of the barley
 He did not command and he with-
 held it,

e-nin-na Amêl-ia il-ti E-ne-ri

So may now Amelia (himself) with
 Ene-ri

lid-bu-um-ma ^{am14}luḫ-ṣar-ra-ṣu
 li-iš-ḫu-ra-am-ma
 ṣe'alam li-im-ḫu-ru-ma u-sa-la

Consult, and his scribe

He may send to me and

Let them receive the barley. May
 god

ilu(?) lit-ta-lik ṣa-ki-ṣum-ma-a

Come to help! Do it!

amēl^{me1}-e-a ma-la i-ba-aš-šu-ú
li-si-ip-pi-i-iḫ
ū tuppam a-na muḫ-ḫi-ia
liš (l)-ba-a¹¹⁶ ri-ša-am-ma
[ma-am-m]a-an tuppam a-na
na-še-e
ul a-ga-ša-ad ḫi-ri-im-ma¹¹⁵
ki-pi-id-ma ḫa-an-tiṣ šup-ra
ū ša šamnu ša taš-ḫu-ra um-ma a-na
Marduk-lim-ḫu-rum

ša tupp-šar-ri ša tupp-šu ṣa-bat-ma

šu-bi-lam-ma lib-bi liš-ša-ar-an-ni¹¹⁶

ū ša še'ati ša e-ri-ši-ka

šup-ra-am-ma lu-ū i-na
¹¹⁷Ši-tu-la lu-ū i-na ¹¹⁸Ma-še-e
lid-di be-li id-be-tum¹¹⁷
it-ti-ia ta-na-zi-ik
[ma'-ti-ma it-ti-ia i-zi-ṣu

ma-am-ma-na-a ul i-šu
uṣ-da-ka-dur

My men as many as there are
 Verily he has scattered.
 But a letter to me
 May satisfy. Be glad!
 I have no one to carry

A letter. Make an effort.
 Give heed, hand quickly!
 And concerning the oil about which
 thou hast written to Marduk-lim-
 hurum, as follows:
 "Take the document of the scribe
 and
 Cause it to be brought." My heart
 may lead me aright!
 And about the barley for which I
 have begged thee,
 Send (it) either to
 Shitula or to Mashe.
 The garments of my lord are lost.
 Thou sufferest damage through me.
 At what time remained they with
 me?
 No one has
 appropriated (them).

XLI

No. 68

AN INVENTORY OF GRAIN

[war'ad-ka¹¹⁹ Idin-¹²⁰Adad a-na [di-
na-an be-li-ia]
[lu-] ul- li- ik
[4 (?)] gur 1 pi 30 qa še labiri

70 gur 3 pi 40 qa še ešši ša āli¹²¹]

Thy servant Idin-Adad.
 May I come unto the presence
 Of my lord!
 Four(?) gur, one pi and thirty qa (is
 the measure of) the old grain.
 Seventy gur, three pi and forty qa
 (is the measure of) the new grain
 of the city.

<i>9 gur 3 pi bēl makisi ša abulli</i>	Nine gur, three pi (are with) the master of the tax-gatherers of the great gate.
<i>naph̄ar²¹⁸ 80 gur 1 pi 40 qa še ša āli²¹⁹</i>	(There is) a total of eighty gur, one pi and forty qa of grain of the city
<i>48 gur miksu²¹⁹</i>	Forty-eight gur (is) the tax
<i>še'im i-na Ru-ni(?) - šu-bur-ru²¹</i>	Of the grain at Runishuburru
<i>^{m.218} Adad-šub-ši ma-ki-su</i>	Adad-shubshi (is) the receiver of the customs.
<i>9 gur 3 pi 35 qa še labiri</i>	Nine gur, three pi and thirty-five qa (is the measure of) the old grain.
<i>46 gur 2 pi 30 qa še ešši ša āli²¹</i>	Forty-six gur, two pi and thirty qa (is the measure of) the new grain of the city.
<i>3 gur 1 pi bēl makisi ša abulli</i>	Three gur and one pi (are with) the master of the tax gatherers at the great gate.
<i>naph̄ar 49 gur 3 pi 30 qa še ša āli²¹</i>	The totality (is) forty-nine gur, three pi and thirty qa of grain of the city.
<i>(b)2l ma[kisi]</i>	The master of the tax gatherers
<i>ši-pi ši-ti [ša še'im ša]</i>	Petition about the delivery of the grain
<i>ma- ki- [su]</i>	Of the receiver of the customs.
<i>e-im āli²¹ ap-pa-al-šun</i>	Where (is) the city (to which) I shall send it?
<i>a-na mu-ub-ḫi be-li-ia ú-še-bi-la</i>	Shall I cause it to be sent to my lord?

NEO-BABYLONIAN LETTERS

XLII

No. 87

REPORT TO A SUPERIOR CONCERNING THE ARREST OF DEBTORS

<i>dup-pi ^mŠil-la-a-a</i>	Letter of Silla
<i>a-na Ninib-aḫ-iddina</i>	To Ninib-aḫ-iddina,
<i>bēl-ia ²¹⁸En-lil ù ²¹⁹Nin-ib</i>	My lord. May Enlil and Ninib

šū-lum ù balaš ša bēl-ia
liq-bu-ú a-na ^{amēl}errišē^{meš}₃₂₀
ša ^{41a}Ab-ba-man-ta-nu
ša lu a-na eš-ru-ú id-ku-ú

a-na pan ^{amēl}GU.EN.NA al-ta²²¹ a-na

muḥ-ḫi-šū-nu bēlu la i-še-el-li

ú-il-tim ša 220 gur

ina muḥ-ḫi-šū-nu e-li-ka

ak-la-la-šū-nu-tu

um-ma a-ki-i

ši-piš-ti²²² ša ^{amēl}GU.EN.NA

tuppa a-na arki

^{amēl}E-a-iddina amēl ša eš-ru-ú

šū-kun-'a a-ki-i ka-lu

ul il-lu-ku-'u

ki-i ^{amēl}šābē^{meš}-'a

ú-il-tim ina muḥ-ḫi-šū-nu la le-el-li

a-na ri-ik-si

[ašar ú]²²³ še-bi i-ta-ri

.....-šū-nu

.....mārātē^{meš} ša

Command peace and health
Of my lord! Unto the farmers
Of the town Abba-mantanu,
Whom they summoned on account
of the tithe
Unto the presence of the sheriff
I.....
The lord shall not be angry against
them
A debt of two hundred and twenty
gurs
Stands against them for thee.
I have taken them in charge
(saying) as follows: "According to
The message of the sheriff, send
A document after Ea-iddina,
The officer of the tithes."
Since they are held in restraint
They shall not go.
Since as to my men
A debt upon them rests not(?),
So according to the contract(?)
They shall return where they live.
Their.....
.....the daughters of.....

XLIII

No. 90

INSTRUCTION CONCERNING THE DISPOSITION OF DATES

duppi ^{amēl}Marduk-zer-ibni a-na

^{amēl}Nabu-it-ti-ia aḫū-a ^{41a}Nabu

ù ^{41a}Marduk a-na aḫi-ia lik-ru-bu

ina ma-aš-šar-ti ša suluppi

la ta-tel-li ma-la bašū

Letter of Marduk-zer-ibni to
Nabu-ittia, my brother. May Nabu
And Marduk be gracious to my
brother!
From the guarding of the dates
Do not go away. As many as there
are,

*suluppi ina lib-bi a-na man-ma
la ta-nam-din a-di
a-na ^mTab-ia al-ta-par
it-ti-ka
i-nam-ṣar*

As to the dates therefrom to no one
Shalt thou give. Until
Unto Tabia I have written,
With thee
He shall keep (them).

XLIV

No. 89

AN ORDER FOR OIL³²⁴

*duppi ^mŠi-riq-tum-^{il}MAŠ
a-na ^mGi-mil-lu
aḫ-ia ^{il}MAŠ ū ^{il}MAŠ a-na
aḫ-ia lik-ru-bu
1 gur 200 qa karpati lu-ū ṣa ṣammi
ḫa-iṣ³²⁵
a-na ^mNergal-iddin
^mmalabū i-din-šu
it-ti-šu
a-na Babilī^{ti}
liṣ-ṣa-'a*

Letter of Shiriqtum-Mash
To Gimillu,
My brother. May Mash and Mash.
Be gracious to my brother!
A one gur and two hundred qa jar
of clear oil
To Nergal-iddin
The bootsman give.
Through him
To Babylon
Let it be brought.

NOTES

¹ For the restorations of lines 3 to 5 compare KMS. I:12, 13.

² The wedge after the numeral 10 has been taken as the beginning of the sign *kam*, but it is also possible that it represents the lower left wedge of the numeral 4. In case we read 14, it is of interest to note what Bu. 88-5-12, 11 (CT. 5, 6) has to say of an eclipse that happens during the 12, or the 13, or the 14 day of the month *Kislimu*. Lines 30 ff. read: *ina arḫi Kislimu kimin* (i. e., *lū ūmu XII-kam lū ūmu XIII-kam lū ūmu XIV-kam adar* ¹¹ "Sin naškun") *ina erib bu-lim ana pān bu-lim mē tanaqqi* ¹² *niqā tanaqqi* ¹³ *dam niksī* ¹⁴ *ašar-šun lamahḫaš bābu is-sal-laḫ šeguššun KAL-GE ina bābi šāri išten ta-ša-raḫ ina pān* ¹⁵ *nimru* ¹⁶ *aqrabu uš-kin balātu lišip*; i. e., If in the month *Kislimu*, either on the 12, 13 or 14 day occurs an eclipse of the moon: At the entering of the cattle, thou shalt libate water before the cattle, thou shalt sacrifice a lamb-sacrifice, with the blood of the butchering thou shalt sprinkle its place. The door shall be sprinkled. *Sbeguššunu*, black *KAL* thou shalt burn up at the gate of "one wind." He shall fall down before the panther-star, the scorpion-star. May he multiply life! See, Frank, SBR, pp. 118-128.

³ Line 6 restored from KMS. IV:42.

⁴ With lines 10 ff. cf. KMS. IX:10 to 21.

⁵ Text reads *ki*. Read *lu-ū* with duplicate of KMS IX.

⁶ *PEŠ = mikdu*, ZA. 9, 169, 31; MSAI. 4926.

⁷ Cf. Maqlu, I:87.

⁸ Written *e-KAR-am*, *KAR = ekēmu*, CT. XII, 11, 19a; Br. 7740; MSAI. 5712.

⁹ Restored according to KMS. XII:2.

¹⁰ It is doubtful whether *da* has the meaning of *našū* also in other cases for K. 247, Col. III:15 limits the use of *da* to *našū ša amēli*.

¹¹ *ka-kaš = karaš = garaš*.

¹² Restore according to CT. XVI, pl. 30, lines 63 and 64; CT. XVI, pl. 39, Rev. Col. IV 1:33 and other like passages.

¹³ Cf. CT. XVI, pl. 11, line 19 ff.

¹⁴ Text reads *um*, which is a scribal error.

¹⁵ Restoration problematical.

¹⁶ *Kimin*-sign omitted by scribe.

¹⁷ Restoration of *gar-ra* is doubtful. Duplicate text IV R. 20, line 11 has only *ne* preserved.

¹⁸ This text preserves the *ma-a-tu lu* but the verb is also missing as in IV R. 20, line 14. The reading of *luš-te-šir* is a mere guess, based on *šir* preserved in the duplicate.

¹⁹ With the additional readings of this text, the complete restoration of the line is almost certain.

²⁰ *Ama* omitted or placed after *a-a* in IV R. Our text again partially helps to restore the line.

²¹ Or restore *uṣ-na šī-mi-e*? Subject Shamash? The horizontal wedge is however against the reading of *mi* or *me*.

²² Probably nothing missing after *imšinkuene* and *ikkala*. There is hardly space for *a im-ši-in-nak-e-ne* with the Semitic translation. This line and the following one restore part of lines 19 to 23 in IV R. which are broken away.

²³ With line 14 the text corresponds with IV R. 28. Restore line 1 in R. according to this text. Also the following line.

²⁴ *ki* omitted by scribe.

²⁵ Text reads *e* with K. 11789 and omits *šu*.

²⁶ Duplicate reads *ti*.

²⁷ Text connects here again with IV R. 28 Rev. line 3.

²⁸ Duplicate reads *na*.

²⁹ Duplicate passage inserts *e* after *lugal*.

³⁰ *zi* omitted by scribe, or read simply *še-ir-zi-da*?

³¹ Read *an*, rest erasure.

³² *Babbar* omitted by scribe.

³³ With lines 11 to 19 cf. CT. XVI, pl. 24, Tablet A, lines 8 to 14; cf. also Col. III, line 12-14, of the present tablet.

³⁴ *adu 2-kam-ma-aš ū-ub-dug* refers to the incantation priest.

³⁵ Cf. with lines 49-51 CT. XVI, pl. 24, Tablet A, lines 21-23.

³⁶ Text reads *zi-(zi)* while duplicate has *šur-šur-ri*.

³⁷ Tablet A omits *ni*.

³⁸ *šu ū-me-ti* omitted by mistake by scribe.

³⁹ Notice the interesting phonetic writing of *daḡ*, *duḡ* = *tu-uk*!

⁴⁰ For *ḡu-mu-rab-daḡ-e*.

⁴¹ Omitted in duplicate text.

⁴² Duplicate reads *giḡ-bar-a-šu*.

⁴³ *ra* omitted in duplicate.

⁴⁴ Restore *ud* before *bad* in Tablet A. Instead of *bad* this text reads *ka*.

⁴⁵ Restore *ḡul-gal lū* in Tablet A.

⁴⁶ Cols. 2 and 3 of Tablet A may nearly completely be restored from here onward.

⁴⁷ Restoration doubtful.

⁴⁸ *in* erasure?

⁴⁹ KMS. 27:6 note: *ti-ši*'.

⁴⁰ Mistake of scribe; omit.

⁴¹ Here the text joins again with KMS. 27:13 ff.

⁴² The lines broken away according to the duplicate text l. 16-19 are:

(16) *aš-šum ta-a-ra-la iš-ti'-ú-ka(?)* (17) *aš-šum mu-up-pal-sa-la a-la-mar . . .*
 (18) *aš-šum ri-mi-ni-ta at-ta-ri? pāni-ka(?)* (19) *ki-niš naplis-an-ni-ma še-mi*
qa-ba-a: "Because thou art gracious, I seek thee. Because thou art one of
 compassion, I see. . . . Because thou art merciful, I stand in thy presence."

⁴³ KMS. 27:21 can now be restored completely from this text.

⁴⁴ Text restores also remainder of KMS. 27.

⁴⁵ On *šab-su-tum* see KMS. 12:55. *šab-su*.

⁴⁶ Duplicate reads *lu-uq-bi*.

⁴⁷ See III. R. 57, No. 2:14.

⁴⁸ In A. SCHOLLMAYER, *Sumerisch-babylonische Hymnen und Gebete an Šamaš*, p. 73-75. (*Studien zur Geschichte und Kultur des Altertums*, Paderborn, 1912.)

⁴⁹ Line 2 does not correspond according to the traces to line 2 in Sippar 36. The restoration of *attānu-ma* is simply a conjecture.

⁵⁰ Conjectural restoration.

⁵¹ *kibitkunn* is not the subject of line 4, but as this text shows the subject of a sentence the verb of which was contained in line 5 of Sippar 36.

⁵² The reverse differs from Sippar 36 completely.

⁵³ *ki* misplaced by scribe.

⁵⁴ Surface of obverse badly defaced.

⁵⁵ In Tablet K, CT. XVI, pl. XLVI this goddess is mentioned in the following connection: *ina E-ri-du kiš-ka-nu-ú šal-mu ir-bi ina aš-ri el-lu ib-ba-ni ši-mu-šu uk-nu-ú ib-bi ša a-na ap-si-i tar-šu ša* ⁵⁶ *E-a tal-lak-ta-šu ina E-ri-du hegalli ma-la-a-ti šu-bal-su a-šar ir-ši-lim-ma ki-iš-šu-šu ma-a-a-lu ša* ⁵⁷ *Id*. The dark astragalus(?) it is here said has as its home the bed of *Id*. Since the goddess *Á* is here called the mother of the Deep it is most probable that *Id*, the river goddess, is to be identified with *Á* as one and the same mythological personage. Read *Id* also in this passage? In Tablet V, CT. XVI, pl. 13 the goddess *Id* is called the mother of *Ea*, which speaks also strongly for the identification of both goddesses.

⁵⁸ For the occurrence of this divine name amongst the published material see Lutz, EBL. No. 1, line 5 and 37 and CT XXIV, pl. 20, l. 23. Luckenbill proposes the translation of "God of the sublime porte"; see AJSL, Vol. XXXV, p. 160.

⁵⁹ In Tablet V, CT. XVI, pl. 13 to *En-me-šar-ra* is prefixed the *dingir*-sign, and is followed by *dingir Nin-me-šar-ra*. It is, however, more probable here to read "the lord of a command of might, the lord of a command of abundance," according to the context.

⁶⁰ Read *šu*, instead of *ki*? For *šu* denoting accusative, see LANGEON, SG. No. 91, p. 73.

⁶⁹ On "im-sag" = *ḫarubtu*, see VIR. *Ištar* 25, 10.

⁷⁰ *a-da* = *age* > *ade* > *ada*, see LANGDON, SG. No. 50.

⁷¹ On *ṣu-a*, see BE. XXXI, 72 note 13.

⁷² *a-ma-da* < *ma-da*; cf. Tablet IV, CT. XVI pl. 9 *ma-da-ma-da-bi* = *ma-a-la ana ma-a-li*.

⁷³ Text has *ù-si-ga*, while generally the verbal form is *ù-me-ni-sum*.

⁷⁴ For the restorations in Col. I, cf. CT. XVI, pl. 37, Tablet E. Our text probably contained also the twelve preceding lines.

⁷⁵ Omitted in Tablet E.

⁷⁶ The *dingir*-sign preceding *edin* is mistake of copy?

⁷⁷ Tablet E reads *bi*.

⁷⁸ Duplicate adds *a-au*.

⁷⁹ Present tablet helps to restore at least part of line.

⁸⁰ Here the text joins with the second part of the reverse of Tablet C in CT. XVI, pl. 32.

⁸¹ Tablet C reads *ge-en-ta-gaṣ*.

⁸² This line differs completely from the corresponding line of the duplicate, which reads: *a-dim ge-en-ta-de*, i.e., "Like water may they be poured out." The sign which resembles *bar* is a poorly written *bur*. For *maš-maš* = *parâru*, see Br. 1849.

⁸³ Duplicate has *na-an-ta-bal-e*.

⁸⁴ Restores text of Tablet C.

⁸⁵ *ḡul* omitted by scribe.

⁸⁶ Tablet C: *an-aš-a-an*.

⁸⁷ *šû-dib*?

⁸⁸ To Col. 3 I was unable to find any duplicate published.

⁸⁹ With Col. 4 compare CT. XVII, pl. 36, Tablet X. The present text restores a considerable number of lines, but Tablet X restores the first nine lines of the column.

⁹⁰ The only known meaning of *šur* is *eṣṣu*, *eṣṣu*. The Semitic translation of Tablet X has *al-pu*.

⁹¹ *utug-ḡul-gál kalam-ma ḡul-a nigin-na* omitted in this text.

⁹² *ḡul* omitted by mistake of scribe.

⁹³ Read *lu* according to Tablet X?

⁹⁴ Writing is careless and crowded on tablet; I follow the reading of Tablet X.

⁹⁵ Or translate: With the tree of the Deep? On *tur-ra* = *apsû*, see Br. 10218 and 10220.

⁹⁶ With Col. 5 the text connects again with Tablet C, CT. XVI, pl. 31, line 10.

⁹⁷ Tablet C reads *tu-tu-e-ne*.

⁹⁸ Duplicate adds: *ib-ta-é'*.

⁹⁹ For $\dot{z} = \dot{z}'$, see Radau, Miscel. No. 8:7 \dot{z} *Keš^{ki} aṣag-dib min ḏ-a* = "From the temple of Kesh, to which the holy enter(?) the Anunaki go forth." See also, Chiera, Lists of Personal Names from the Temple School of Nippur, PBS. XI, No. 1, p. 31, note 2.

¹⁰⁰ Barton's text commences with this line, see BMBI, p. 60 to 61.

¹⁰¹ Barton refers for this sign which I have read *uṣ* to OBW. 232. The reading of *uṣ*, which would be the adverbial suffix, is a mere conjecture.

¹⁰² Duplicate has the *dingir*-sign before *urta*.

¹⁰³ Variant *bara*(?)

¹⁰⁴ Text reads *bi*.

¹⁰⁵ OBW. 239.

¹⁰⁶ *me* omitted by scribe, according to duplicate text.

¹⁰⁷ Barton's copy reads: *dingir-gar im-uṣ*.

¹⁰⁸ Variant *aṣ*.

¹⁰⁹ Or read with Barton *til-til*? The present text has, however, plainly *du* following the sign which I read *dim*.

¹¹⁰ ϵ omitted.

¹¹¹ *ṣuku dingir Ninni* = Kamānu, 𐎶𐎵𐎶𐎶 , *Χαῶνες*. Cf. Jer. 44:19, עֲשִׂינִי $\text{לֵה (לְמַלְכֶּה הַשָּׁמַיִם)}$ בְּנָיִים

¹¹² See *Mittheilungen der Vorderasiatischen Gesellschaft*, Ninrag 369.

¹¹³ Read *la* instead of *sib*.

¹¹⁴ Barton emends in his transliteration *ṣi* into *ṣu*. Both texts, however, read *ṣi*.

¹¹⁵ Read *giṣ-ni* following Barton.

¹¹⁶ $\dot{g}uṣ$? variant *ne*.

¹¹⁷ Duplicate adds *an*.

¹¹⁸ Variant reading *gi-gi-ri-a*.

¹¹⁹ Restore Barton's text to read ϵ instead of *si-di*. The sign which Barton reads *di* is the *ṣuku*.

¹²⁰ Line restored according to CT. XVI, pl. 1, line 36.

¹²¹ Restoration doubtful.

¹²² Cf. CT. XVI, pl. 9, Tablet IV, Col. 1, lines 26-29; CT. XVI, pl. 12, Tablet V, Col. 1, line 40; CT. XVI, pl. 34, line 2.

¹²³ Conjectural restoration.

¹²⁴ Probably nothing missing after *ki-a*.

¹²⁵ Read *dim*.

¹²⁶ *ina* omitted by scribe.

¹²⁷ Was probably omitted by scribe for translation.

¹²⁸ Cf. CT. XVII, pl. 31, Tablet T, line 31 for this and following line.

¹²⁹ Cf. CT. XVII, pl. 39, Tablet "AA," lines 47-50.

¹³⁰ Restored through the Semitic translation.

¹³¹ Sic! This passage, in which the serpent-god is placed into the same position with the *Lilitum*, is very strange, when we consider that in the Caillou Michaux 1:21 = I R. 70 and KB. IV 78 ff., the serpent-god is regarded of such importance that his name is mentioned in an oath side by side with the *ilāni rabūti*. Cf. also the *kud.* of Nebukadrezar I, Col. 11:49 (IV R. 56). In this passage he is even called *ilu šupū*, i. e., "the excellent god." In CT. XXIV, 8 K. 4340 79-7-8, 294. Rev. Col. 111, line 11 ff. he is named together with the protecting-deities *dingir Alad-šàg-ga*, *dingir Lama-šàg-ga*, *dingir Utu-šàg-ga*, etc. See also FRANK, *Studien zur babylonischen Religion*, pp. 250 ff. for a comprehensive presentation of this god.

¹³² Probably nothing missing.

¹³³ Read *zaġan* by emending *gar* to *gi?* or read *utu-ġar* with the text. Tablet reads plainly *gar*. The combination of *utu-ġar* seems to occur here for the first time.

¹³⁴ Restored according to CT. XVI, pl. 14, Tablet 5, Col. 111, line 61.

¹³⁵ According to the few traces in line 30, this line probably must be restored to: *inim dingir En-ki-ge i-na (amāt) ¹³⁶E-a*
..... "By the command of Ea,"

¹³⁶ For the restoration of this and the five following lines compare CT. XVI, pl. 11, Col. VI, Tablet 4, lines 33-37.

¹³⁷ The line following translated only part of "*ana qa-at dam-qa-a-lu ša ilāni¹³⁸ lip-pa-qid.*"

¹³⁸ To *ur* without *ku* which occurs in this tablet a few times, compare POEBEL, *Die sumerischen Personennamen zur Zeit der Dynastie von Larsam und der ersten Dynastie von Babylon (Breslauer Habilitationsschrift 1910)* p. 33.

¹³⁹ The Semitic value of *tappu* for the Sumerian *an* is new. Or is the Semitic rendering simply a very free one for *dingir* in the sense of "protecting genius"? Compare with this, for instance, LUTZ, *Early Babylonian Letters from Larsa*, No. 15 l. 9 and note on p. 23. Here *ilu* in the sense of *tappu* seems to fit very well.

¹⁴⁰ *ni-gab* = *qepū*, see Br. 5352; *ni-gab* literally "the one who opens" *scil.* the door. It is probable that through this original meaning it came to be translated in Semitic into *qepū*, i. e., "one who is entrusted with something" not only in the specific meaning of a keeper of the door, but in a general sense, one who is entrusted with any kind of an office.

¹⁴¹ *im-ri-a* = *kišit(l)u* is new.

¹⁴² Should expect *te-ga*, text, however, reads twice *te-la*, here and reverse line 22.

¹⁴³ On *ur-dur-ri*, see AJSL. 1918, p. 284.

¹⁴⁴ See AJSL. 1918, p. 284.

¹⁴⁵ It is characteristic of the second tablet of the series "*maqlu*," that each incantation ends with the phrase "Recite the incantation with a whisper-

ing voice," to which is always added that an image of either tallow, copper, honey, clay, bitumen, etc. be present.

¹⁴⁶ *i-la-as-su-ma*, root *alaku*, to go; *i-la-ak-su*.

¹⁴⁷ I read... *NIG* = *kalbati*, see DELITZSCH, *Sumerisches Glossar*, p. 200. Another possibility is to read *ki-el*, maiden.

¹⁴⁸ Supply *nig*-[*gul-dim-ma*?].

¹⁴⁹ See FRANK, *Studien zur babylonischen Religion*, p. 18.

¹⁵⁰ This text goes back to the time of the Ur dynasty.

¹⁵¹ *Sa* I take to be an abbreviation of *sa-gal-la* = rheumatism. See CT. XXIII, pl. 1 *inim-nim-ma sa-gal-la-kam*, "Incantation against rheumatism."

¹⁵² *ki* omitted by scribe.

¹⁵³ *Nin-a-ḫa-kud-du* plays an important figure in the incantation texts, more so than would appear from the material here published, in which she is hardly mentioned. See particularly CT. XVI, pl. 46, Tablet "K," line 170, and IV R. pl. 56, Col. II, line 14 and line 20: ¹⁵³ *Nin-a-ḫa-kud-du be-lit šipti*.

¹⁵⁴ On *LI.DUR* see FRANK, SBR. p. 141, and ASSL. 30, 78.

¹⁵⁵ Br. 9512; see also PBS. V, 136, 4, 8.

¹⁵⁶ *dingir Lamga* according to Br. 11166 = ¹⁵⁶ *Sin*. This line is interesting as well as important, as it states that evil spirits are the offsprings of the moon-god. We recall here that *Labartu* is called the daughter of *Anu*.

¹⁵⁷ On the Greek Γελλῶ (Γελῶ, Γιλλῶ, Γιλῶ, Γελῶν, Γυλῶν) (Stephanus, Thes. Ling. Graec. II 252a: Γελλῶ Hesych. est δαίμων, ἡν γυνᾶϊκες τὰ νεογνὰ παῖδιά φασιν ἀρπάζειν) = *gallu*, cf. FRANK, *Zu babylonischen Beschwörungstexten*, ZA. 24 (1910) pp. 161-165. pp. 333, 334.

¹⁵⁸ Text reads *kur*, emend to *lū*.

¹⁵⁹ For the restoration of four following lines compare CT. XVI, pl. 10, Col. 5, lines 34 and 36, and pl. 11, lines 37-46. It is possible that *ga-an-tu* has to be supplied instead of *u-šu-uš*. Notice that instead of *šeš* in *ga-ba-da-an-šeš* our text reads *šag*.

¹⁶⁰ Text reads *ki*. Mistake of scribe?

¹⁶¹ Tablet reads erroneously *ša*.

¹⁶² A variant of *a-sag* = *asakku*.

¹⁶³ Hebrew שִׁי.

¹⁶⁴ Phonetic writing of *er*.

¹⁶⁵ Restoration problematical.

¹⁶⁶ *lu-ru-gi* hardly the one who is haughty.

¹⁶⁷ *nu-um-ši-gi* = *nam-ši-gi*.

¹⁶⁸ Compare with this text LANGDON, PBS. X, No. 2, text 18.

¹⁶⁹ Restore PBS. X, 18:16.

¹⁷⁰ Restore PBS. X, 18:17.

¹⁷¹ The noun to be supplied here must be the name of a part of the human body. Perhaps *sillu* 'shadow' may be supplied here in view of the meaning of the verb employed in the sentence. I retain the reading of *idi-ia*, although the duplicate text seems to have only *mu*, assuming that the noun has been omitted by the scribe.

¹⁷² Insert *pa-ni* in line 19 of Langdon's text.

¹⁷³ *uṣ-za-na-du*. 11² of *zanadu*. Cf. the Arabic *zanada*.

¹⁷⁴ Restoration uncertain.

¹⁷⁵ Cf. PBS. X, 2, 18 Rev., line 3.

¹⁷⁶ Langdon reads here *dingir Lugal-dig umun-nun* and translates "Oh divine lord of the dead, protector." *umun-nun* does, however, not mean protector at all! An *umun-nun* may just as well be a tyrant, an oppressor. A "divine lord of the dead" is also entirely out of place here, as well as for the context where it occurs in other passages. Compare f. i. Tablet 5 of the *maqlu*-series Col. 2, lines 23 and 24; to read here, "The fury of *Lugal-dig*, the protector (!), which you have established for me, the fury of *Lugal-dig*, the protector (!) may be placed upon yourself," would be a *contradictio in adjecto*. The reading of Langdon is therefore untenable.

¹⁷⁷ Duplicate passage, line 7 reads *ina biti*.

¹⁷⁸ *pu-uh-pu-uh-tu*, see DHWB. p. 516 under *puḫu*, who refers to K. 247 Col. 11 14: BAL. = *pu-uh-ḫu ša sinniṣṣi* (wahrscheinlich ein Weib vergewaltigen) *puḫpuḫtu* is probably used more generally to designate "oppression, act of violence."

¹⁷⁹ Restore parallel line in PBS. X, 2, 18: rev. 14.

¹⁸⁰ Here again *ṭab* with the value *nur* to which Langdon refers in Note 1, p. 198.

¹⁸¹ Duplicate passage reads *rim*.

¹⁸² The value of *NI.ŠE.SAG.UŠ* = *rapṣu* is new.

¹⁸³ For restorations, see IV R. pl. 56 (63) Obv. Col. I.

¹⁸⁴ Duplicate passage reads *taḫ-par-ra-ma*. The emendation to *taḫ-par-ra-aš* by D. W. Myhrman, in ZA. 16, 154 proves to be correct.

¹⁸⁵ In IV R. 56: 10 follows a line which gives the ritual: "Upon a seal thou shalt write (it). Thou shalt place (it) on the neck of a child." The University Museum is in the possession of such a small seal, upon which is written in minute script, another short incantation text.

¹⁸⁶ Variant *ki*.

¹⁸⁷ Variant *ki*.

¹⁸⁸ Restore IV R. 56: 16, *ri-e-qi*, and not, with Myhrman, [*ši-taḫ-ri*]-*ši*. The horizontal wedge of *ši* must be separated from the preceding sign, which must represent the traces of *ki*, and read *ina*.

¹⁸⁹ Duplicate passage line 18 reads ^{189a} *A-nu-ni-tum*, which must probably be emended to *Šar-pa-ni-tum*. Supply ^{189b} *Marduk* instead of ^{189c} *Ištar*.

- ¹⁹⁰ *ša silla anni-i taturrk-ma* is an addition in this text.
- ¹⁹¹ Supplied according to IV R. 58 (65); Col. 2:61; see also Myhrman, ZA. 16, p. 176.
- ¹⁹² IV. R. 58, Col. 2:61 reads *abu*. Read here *garaš = tibnu* (Delitzsch, Sum. Gl. p. 83) *ša UDU WARAD*.
- ¹⁹³ Restoration doubtful; cf. IV R. 58, Col. 2, line 63.
- ¹⁹⁴ Text follows from here on again the first part of the Labartu text in IV R. Col. 1, line 32 ff.
- ¹⁹⁵ Variant *ši*.
- ¹⁹⁶ Variant *an-qu-lum*.
- ¹⁹⁷ Variant *ti*.
- ¹⁹⁸ Variant *ti*.
- ¹⁹⁹ Variant *bi-na-a-ti*.
- ²⁰⁰ Variant *ma-na-a-ni*.
- ²⁰¹ Duplicate passage inserts *a*.
- ²⁰² Variant reading: *a-na zūmur pulani mār pulani la sanaqi-ki ū-lam-me-ki*.
- ²⁰³ Read *E-Gi-A(?)*.
- ²⁰⁴ Restoration doubtful.
- ²⁰⁵ *šu*, addition of this text.
- ²⁰⁶ Variant *kib-ra-a-ti*.
- ²⁰⁷ Text connects here with IV R. pl. 58 (65), Col. 1, line 6 ff.
- ²⁰⁸ Restore *la* in duplicate passage, as surmised already by Myhrman, ZA. 16, p. 168, note 4.
- ²⁰⁹ Text differs here from IV R. pl. 58, Col. 1, lines 12 and 13, where after *ši-pir* that text inserts *limutti* After *aš-šu* there is probably nothing missing.
- ²¹⁰ Restoration uncertain.
- ²¹¹ Restore duplicate passage.
- ²¹² Restore *ki-ma* in line 19.
- ²¹³ Restore *sik-ki-e la ta-ḫal-lu-pi ši-ra-ni-iš* in line 19.
- ²¹⁴ See Delitzsch, HWB. p. 603. Duplicate reads *ḫa-aš-bu ra-a-ti*.
- ²¹⁵ Restore line 21.
- ²¹⁶ Restore line 24.
- ²¹⁷ Restore line 25.
- ²¹⁸ Cf. IV R. 58, Col. 11, lines 25 ff.
- ²¹⁹ In duplicate passage only *bu* preserved.
- ²²⁰ Unfortunately both texts are nearly destroyed in the following few lines.
- ²²¹ Variant *ši*.
- ²²² Variant *ti*.
- ²²³ Variant *ri*.

²²⁴ Variant *ba*.

²²⁵ Duplicate omits *mâr an-ni-i tanasah*.

²²⁶ Duplicate *ina kussi*.

²²⁷ Variant *tu-uš-ša-bu*.

²²⁸ Variant *ru*.

²²⁹ Variant *mu-ra-a-ni-ki*.

²³⁰ *KUR* = *napahu*, Br. 7395; Variant *i-naṣ-ṣa-hu*.

²³¹ *ġad* = bright, splendid, brilliant; cf. *ġad* ..*ē'* to go forth brilliantly, DSG., p. 209.

²³² *šupû ina ŠE.ĦAL-šu* omitted in IV R.

²³³ For restoration compare IV R. 58, Col. 11, lines 59–61.

²³⁴ See IV R. 58, Col. 111, lines 6–11.

²³⁵ Variant *su-ta-a-ku*.

²³⁶ Omitted in duplicate passage, *gi-iš-ša-ku*, root *qašasu*.

²³⁷ Restores line 15.

²³⁸ Restore *i-bak-ki* in line 18.

²³⁹ Restore line 19.

²⁴⁰ The restoration to *nu-ḫal-lak* is certain and line 20 in the duplicate can be restored accordingly.

²⁴¹ Supply *ša-a-ša* in IV R. pl. 58, Col. 111, line 21.

²⁴² *šu* after *tam-tim* in duplicate passage? It is, however, more probable that also that text read *ša mâti idi-ma*.

²⁴³ The present text has space for three or four signs left between *a-di* and *ru-ku-us-su*, which is defaced, but according to the duplicate it appears that there is nothing missing. Duplicate reads *ē-di* instead of *a-di*.

²⁴⁴ Restoration doubtful and improbable, according to the traces of the sign in the text. I have, however, retained the suggestive restoration of Myhrman, in ZA, 16, p. 178.

²⁴⁵ *GA.DAGAL* probably to be transcribed by *šiqbu gabšu*. The duplicate has had the phonetic reading of which only the beginning of *šiqbu* is preserved. The mention of the milk-offering is interesting.

²⁴⁶ The value *KUR-Ē'* for *kuṛu* is new. Literally, "that which goes forth from the mountain, or the land." Smoke is an indication of settled habitations for the traveler from the distance and it is well plausible why "smoke" could have the meaning "that which rises from settled habitation."

²⁴⁷ *ana* omitted by scribe.

²⁴⁸ Duplicate *šur-ba-ta*.

²⁴⁹ Variant *rit-ta-a-ša*.

²⁵⁰ Restore *kirimma-šu mu* in duplicate text.

²⁵¹ *nak-ki-lat* probably an addition of this text only. No space for it in duplicate.

²⁵² Variant *i-laṣ-ṣat lib-bu*.

²⁵³ Variant *i-šal-luṣ*.

²⁵⁴ Variant *ru*.

²⁵⁵ Variant *ū-še-naq*.

²⁵⁶ Duplicate is broken off at the same point. Restoration doubtful.

²⁵⁷ Variant *iq-ziq-ku-um-ma*.

²⁵⁸ *Qu* = excrements, vomit, Hebrew נִץ. Restoration, however, doubtful.

²⁵⁹ Variant *ša*.

²⁶⁰ Variant *ma-ri*.

²⁶¹ See IV R. 58, Col. IV, line 7 following.

²⁶² Variant *ra*.

²⁶³ Variant *gim*.

²⁶⁴ Text reads *ki*; mistake of scribe?

²⁶⁵ Here the verb is in the plural. Notice also that below, Labartu has the plural sign.

²⁶⁶ Read *ga* instead of *igi*, which is a mistake of the copy

²⁶⁷ Or is *Lū-gi-na* to be taken as a personal name?

²⁶⁸ II¹ of *wagû* = *iagû*, UNGNAD, *Babylonische Briefe*, 309. The root is entered in DELITZSCH, HWB. 16 and MUSS-ARNOLT, *Lexicon*, p. 13, but its etymology was not understood at that time. *Waw* and *jodh* interchange in this root.

²⁶⁹ Restoration doubtful.

²⁷⁰ *libbu*, literally, "the heart," "the contents."

²⁷¹ Supply [*amâtam*] *annitam*.

²⁷² For the reading *PA.PA* = *dekû*, see UNGNAD, *Babylonische Briefe*, p. 288, and BA. VI, pt. 5, p. 47. Literally, "the summoner."

²⁷³ Text has *za*!

²⁷⁴ *ma* is repeated by error of the scribe.

²⁷⁵ *qu-um* probably construct of *qummû*, *qumû*, literally, "thirst;" here, however, used metaphorically.

²⁷⁶ Restoration is doubtful.

²⁷⁷ Or "supreme-judge?"

²⁷⁸ Or read *NU-KI^{ki}*? this would give the meaning: "the men of nowhere," i. e., the men of the quartermaster-corps, who might have been called thus on account of their special work, which called them from place to place. This reading has been adopted in the translation.

²⁷⁹ *GUR.DA* represents an article made of cane. See CT. 4:30 A1; Rm. 2, 27, li. 2; and Meissner SAL. 1519; it occurs also in the Buffalo tablets published by Miss HUSSEY, No. 2, Rev. 31; a reed rack for the transportation of grain.

²⁸⁰ On *Ê-DUB-BA* as a title of an officer, see Amherst, 42, Obverse 5; also RTC. 287 and DELAPORTE, 108; record-keeper. As the name of a place *Ê-DUB-BA* is mentioned in CT. VIII, 25 b, li. 1 = 1 *gan eqlim i-na Ê-DUB-BA*.

²⁴¹ *ašar ka-ti*, "in thy stead?"

²⁴² *GIŠ-A-Am* equals *adaru* and *ildaggu*; vide, MEISSNER, *Suppl.* 23 Rev. 23 and 24; both words occur also together in CT. XI, 18 B. 40 ff. STRASSMEIER, NERIGLISSAR 28:29, a bed is made of *adaru*-wood. In LEGRAIN'S *Drehem Texts* N. 303 a bed is made of *adaru*-wood and bronze. The interpretation in MUSS-ARNOLT of *ildaggu*, as meaning "young shoot, sprout" is wrong.

²⁴³ *KI kam-ri* = *ašar kamri*, literally, the place of a heap, the place of heaping up, whence probably also place of storage.

²⁴⁴ *še-e-la*, something woven, a sling, a net. As it is here named as a utensil which is used for traveling, and kept when not in use in the house where the implements of the journey were deposited, it may have been the hammock.

²⁴⁵ The tablet reads *du*, which is a mistake of the scribe for *ra*.

²⁴⁶ The tablet plainly reads *uš-tu*, which also not incorrect for *ultu*, can hardly have been in use during the Cassite period, where the tendency prevailed to change the sibilants into labials. If, however, this is not to be taken as a scribal error, then it stands as a rare example of the original form of *ultu*.

²⁴⁷ Note the writing of *ú-še-bi-al-ku*, which must be intentional as it occurs twice on the tablet.

²⁴⁸ Read *GIŠ-NER-DU*, an abbreviation of Br. 9208; Meissner, *SAI.* 6941; *gištabbu* and *qiršapu*; see also KNUDTZON, *Die El-Amarna Tafeln, Glossar*, p. 1411.

²⁴⁹ *tilû*, pot., vessel. Cf. CLAY, BE. XIV, 123, 7 *ti-li-e šammi rabâti*, "great jars of oil." *Tilû* is undoubtedly a loanword from Sumerian *dil*, a variant of *dul*. Note *duk-dal* = *tallu*, *duk-dal-maš* = *talmahhu*, Br. 2579; 2587. Also AO. 2162 11:13 *duk (da-al) RI* = *tal-lu*. Perhaps the same word is to be found in *ub* = *têlu*, *têltu*, *SAI.* 4101 f., and *ûb* = *tultu*, *SAI.* 7811. Cf. Nos. 4104 and 4106 f. (!) Note DELITZSCH, *Sum. Glossar*, p. 40 *ub-ag-a* = *telum*, which probably had the original meaning "to make a cavity, or a hole." *Ti-il-li-šu-nu ša kaspi* cited by MUSS-ARNOLT, *Lexicon*, p. 1160 is probably the same word. The reading *til-lu-û* in line 18 is uncertain; perhaps read *be-lu-û*(?).

²⁵⁰ *li-kar-ru*. The translation is suggested by the context, and the expression *ikku kuri* for "fasting"; see KUECHLER, *Medizin* 122 *ik-ka-šu ik-ta-nir-ru*, "his gum is dried up."

²⁵¹ Reading doubtful.

²⁵² On *adinu*, *adinnu*, until now, with *la*, not yet, see ZDMG. 69, 503. Cf. *udina la*, LSS. V 6, 56 f.

²⁵³ The reader will observe that this letter excludes the possibility of identifying *beli-ia* "my lord" with the king himself. This throws considerable doubt on the proposition of RADAU (BE. XVII, Introduction) that these

Cassite letters, addressed "*ana belia*," are invariably destined for the king. Not less than forty letters are contained in this volume which are addressed "*ana belia*," but it is absolutely impossible to surmise from their contents that they are addressed to the king himself, although in some instances this may be possible.

²⁹⁴ From the material published in previous volumes of the University Museum we learn that the king mentioned in this letter is to be identified with *Šagarakti-Šuriash*. The addressee *Amēl-Marduk* was a *GU.EN.NA* officer, that is probably the royal chief sheriff of that king. This identification of the addressee with the *GU.EN.NA* officer mentioned in Vols. XIV, XV and XVII, affords the means of interpreting this short letter. *Amēl-Marduk* receives the royal summons to bring in his official capacity as chief sheriff *Apil-šadū-rubūa*, a person under indictment, to the capital.

²⁹⁵ *kulda*, from *kašādu*; imperative *kušdu* > *kuldu* > *kulda*, the sibilant as usual in the Cassite period passing into a labial. The "a" in *kulda* denotes the energetic form; cf. Creation II, 136 *šukna* for *šuknu*.

²⁹⁶ The tablet reads *šāg*, which is a mistake of the scribe for *ba*.

²⁹⁷ The sign which looks more like *bu* on the tablet is probably intended for *li*.

²⁹⁸ *ū-lu* for *ū-la*.

²⁹⁹ Sic! *mītum*, not *mītātī*.

³⁰⁰ On the phrase and restoration of line 22, see ThD., *Sargon*, 252.

³⁰¹ Restoration doubtful.

³⁰² Restoration doubtful.

³⁰³ Restoration doubtful.

³⁰⁴ See CRAIG, *Religious Texts*, 57, 24.

³⁰⁵ *ḫi-il-ti* is probably a colloquialism of *ḫiritu*; *ḫirtu* > *ḫiltu*.

³⁰⁶ L. DENNEFELD, *Babylonisch-Assyrische Geburts-Omina*, p. 28, e, 11 translates *e-dir-ti* by Not, Bedraengniss; the passage reads "*šumma amēlu šināta-šu iš-tin qibit e-dir-ti* . . . If a man urinates, command of affliction."

³⁰⁷ On *zu-ū-tu* "sweat," Hebrew זֵיט, see H. HOLMA, *Körperteile*, p. 8.

Cf. also HARPER, *Letters*, 391, R. 14: *issuru zu-ū-tu šarri iqarrara*, "as soon as the sweat of the king dries up"; HL. 363:6 *zu-ū-tu ina libbi liqrura*, "sweat therein may dry up"; II R. 61, 250, *niqilpu ša zu-ū-tu*, "falling of the sweat."

³⁰⁸ The restorations of this letter have been made by means of three other letters which were published by RADAU in Vol. XVII, Part I, of the BE. series, letters 31, 32 and 33. Letter 31 is particularly interesting as there appear, besides the name of the physician, who reported on the condition of certain ladies connected probably with the temple at Nippur, to his lord, all the names mentioned in this letter. By the help of that letter both names of the lady *Lata* and of the daughter of the *Ahlamite* have been restored here.

That these were mentioned in this letter is probably indicated by the number eight in line 31.

²⁰⁰ On 2 (*išātu* omitted) see RADAU, BE. XVII, part I, p. 36, note 7.

²¹⁰ The uncertainty of the name in BE. XVII, 31:27, which is there read *Ush(? or BA?)-ba* (? or *ka*)-. . . ., is removed here. The name is to be read *Ba-ba-ti*.

²¹¹ Restoration uncertain.

²¹² *kamma ša* for *kima ša* (?), cf. THUREAU-DANGIN, *Sargon* 90.

²¹³ *a-na li-it* "into the presence of," see JENSEN, KB. VI, 403. *Litu* is probably identical with the word *litu*, *lêtu*, cheek. If this word really is *litu*, cheek, and not *litu*, strength, then the meaning of *litu* as a part of the body points at least to some part of the face, but certainly not to the "back," since the phrase means "into the presence of." For parts of the body used as prepositions see HOLMA, *Koerperteile*, p. 1X.

²¹⁴ Read *liš*, which is carelessly written on tablet.

²¹⁵ On *zi-ri-im* compare CT. VI 23a:21 and K. 48:11, written here *zi-ir-mi-(ma)*.

²¹⁶ *liš-ša-ar-an-ni* for *li-(iš)-ši-ir-an-ni*; "i" under the influence of the following "a" changed to "a."

²¹⁷ This grammatical monstrosity doubtless stands for the form *i-ta-ba-tum* (= *tu-ma*).

²¹⁸ The total excludes the old grain in both instances.

²¹⁹ The tablet reads *NIG-KUR-DA*; is this a mistake for *NIG-KUD-DA*?

²²⁰ Or *šibê*. Written *AB-BA*.

²²¹ *al-ta*, probably a verb form. The text does not seem to be in order.

²²² For *šipirti* cf. also *našpartu* > *našpaštu*, BE. IX, 73:5.

²²³ Restoration doubtful.

²²⁴ See HAV. p. 424.

²²⁵ The transliteration and translation of this line is doubtful. It might also be transliterated by: *KAB-DUK lu-ú ša šamnum ha?* The reading of *iš* in *ha-iš* is a mere conjecture. Perhaps read *te* for *šu* = *ha-šu*, transparent, clear.

LISTS OF NAMES

A. PERSONAL NAMES

- A*..... f. of *Sin-tab-ni-šuk-lil*, 22:25; 31:1; 35:1.
A-a-ri, 71:8.
A-a-rum, 35:4; f. of *I-le-e*, 60:3; 60:5.
A-bil-i-li-šu, 14:3.
^{11a}*Adad-šār-ilāni*, 34:3;¹ 57:8.
^{11a}*Adad-šub-ši*, *makisū*, 68:9.
^{11a}*Adad-šutir* (or: *mūtir*), 40:27.
A-bi-du-ti, 42:4; 42:6; 42:8.
A-bi-la-mi-i, 51:22.
A-bu-iddina-^{11a}*Marduk* (*ŠEŠ-SE. NA-^dAMAR.UD*), 21:6.
A-bu-ū-a-al-la, 69:4; 69:12.
A-bu-ni, *A-bu-ni*, f. of ^{11a}*Šamaš-i-mil-ti*, 53:3; 65:5; 71:21.
Amēl-ia, 30:1; 30:7; 36:1; 36:11; 36:25; 45:1; 45:6; 47:18; 67:1; 67:6; 67:10.
Amēl-^{11a}*Marduk*, 17:6; 24:1; 24:4; 55:2; 84:5.
Amēl-^{11a}*Nin-ib*, 11:1; 12:25.
^{11a}*Amurru-nadin-šum* (^d*Amurru-SE-MU*), 62:8.
^{11a}*Amurru-ka-ra-bi-iš-me*, 23:1.
A-na-ka-la-ma-^{11a}*Adad*, f. of *Ki-din*-^{11a}*Adad*, 28:6.
Anu-iṣ-ṣa-aš-ra, 26:1; 71:18.
A-ra-su-giṣ-lug, see *Tešlitam-iš-me*.
Ardi-Beliṣ, 53:11; 57:16; 57:32.
Ardi-di-da....., 65:3.
Ardi-e-a(?), 54:21.
Ar-kak-ti, 85:6.
Aš-ri-ia(*šu?*), 16:11; 16:15.
Aš-šum-ša-tu-ni, 23:4.
Ašaridu-li-di-iš, 52:18.
^{11a}*Ba-ba-ti*, 71:24.
Ba-bi-la(?)-[*a-i*], 32:3.
Bana-a-ša-^{11a}*Marduk*, 57:16; 57:32.
Bar-mu, 22:1.
Be-el....., 69:9.
Be-la-nu-um, 83:1.
^{11a}*Bel-il-ti-ia*, 90:2.
Be-la-ni, s. of *Šu-lu-ta-šum*, 49:2; 56:7.
Bel-ka-la-^{11a}*Marduk*,² 57:9; 57:17.
Be-el-ū-za-a-tim, 60:12.
Bel-ti-šulul-šu (*Bel-ti-AN.DUL-NI*), 6:3.
^{11a}*Bi-ša-ṣa*(? *ḫat?*)-*ti*, 42:7.
^{11a}*Bi-ta-ti*, 71:25.
Bu-un-na-^{11a}..., 26:24.
Bur-na-bu-ri-ia-aš, 77:19.
Bur-ru-qi, 73:5.
Da-a-bi....., 37:3.
Dam-qi, s. of *Gu-ub-bu-ḫi*, 62:35.
Da-aš-pi,³ 86:6; 86:23.
Dingir-Ana-aṣag-ga, 6:12.
E-a-ašaridu[*E-a-SAG.(KAL)*], 16:4; 16:5; 16:7.
^{11a}*E-a-iddina*, 87:16.
E-ne-ri, 67:7; 67:10.
^{11a}*En-lil-al-šag*, 91:6.
^{11a}*En-lil-bar-ṣu*, 91:1.
^{11a}*En-lil-ki-di-ni*, 60:9; 81:7; 82:3.
^{11a}*En-lil-al-šab*, 23:3.
^{11a}*En-lil-šar-uṣur*, 16:10.
^{11a}*En-lil-lū-šag*, 2:2.

- ^{11a}En-lil-tu-kul-ti, 64:2.
 E-ri-bi, 29:15.
 Eri-ba-tum, s. of Im-ba-as-si, 53:15.
 Eri-ba-^{11a}Marduk, 58:2.
 E-ri-en-šu-ti-^{11a}Nin-ib,⁴ 69:14.
 Eri-ḡulim-^{11a}En-ki, 69:22.
 E-tel-pi-^{11a}Nin-ib, 52:1.
 E-tel-pû, 20:1; 47:1.
 Gi-mil-lu, 89:2.
 Gu-ub-bu-ḫi, f. of Damqi, 62:35.
 Gu-še-ia, 88:2.
 Ḥa-ab-lum, 9:5; 9:11; 9:13.
 Ḥa-am-bi, 32:1.
 Ḥa-am-mu-ra-bi-i-li, 7:3.
 Ḥu-un-u[a],⁵ 21:1; 21:5.
 I-be-i-lum, 1:1.
 Ibiq-^{11a}Da-mu, 10:7; 10:11.
 Ibiq-Ištar, 2:1.
 Ib-ni-^{11a}Amurru, 50:17.
 Ib-ni-^{11a}Marduk, 40:5; 40:6; 40:7.
 Idi-^{11a}Marduk, 59:2.
 Idin-^{11a}Adad, 68:1.
 Idin-^{11a}En-lil, 62:24; 62:31.
 Idin-^{11a}..., 29:2.
 Idin-^{11a}Marduk, 69:1.
 Idin-..., 37:4.
 Id-di-ia, 74:1; 74:5.
 I-ki-ša-am, 80:1.
 I-ki-šu, 53:16.
 I-ku-na, 53:1.
 Ilu-da-mi-iq, 9:2; 9:9; 9:15; 9:21.
 Ilu-šu-..., 31:2.
 Il-ta-ni, 5:1.
 Im-ba-as-si, f. of Eri-ba-tum, 53:15.
 Im-bu-uk-ki,⁶ 41:4.
 Im-gur-^{11a}Nin-ib, 6:7.
 Im-gu-rum, 41:1.
 Ir-ri-gi, 28:3.
 Iš-bu-ú-la,⁷ 77:7; 77:9.
 Iš-man-ni-^{11a}Šamaš, 31:13.
 I-te-e, d. of A-a-rum, 60:2; 60:5.
 It-ti-ia,⁸ 31:10.
 Iḡ-kur-^{11a}Marduk, 30:2; 42:21.
^{12a}It-ti-..., 37:10.
 Ilu-ē-lū-ti, 82:9.
 Ka-^{11a}ḡirNinni, 91:2.
 Ka-tar-Saḫ, 45:2.
 Ki-din-^{11a}Adad, s. of A-na-ka-la-ma-
 ^{11a}Adad, 28:6.
 Ki-lam-di-AR(?), 57:33.
 Ki-il-[u], 37:11.
 Ki-maḫ-dī-^{11a}Uraš, 32:2.
 Ki-ri-ru-du-uk, 82:4.
 Ki-ša-aḫ-bu-ul, 15:1; 25:1; 85:1.
 Ku-ub-bu-la, 45:13.
 Ku-du-ra-ni, 22:22; 34:5.
 Ku-du-ra-nu, 16:1.
 Ku-ri-i, 71:14.
 Ku-ru-um, 11:3.
 KUR-GAL-našir, 38:2.
 La-ma-..., 61:6.
 Luši-a-na-nūr-^{11a}Adad, 53:4.
 Luši-a-na-nūr-^{11a}En-lil, 69:3.
 Luši-a-na-nūr-ili-šu, 21:15; 21:20.
 Lù-dingir-ra, 3:20.
 Lù-ga-a, 3:1; 7:1.
 Man-nu-ki-^{11a}Šin, 40:3; 40:11.
 Mar-A-ḫu-ú-a-at-la, see Aḫua-atla.
^{11a}Marduk-mu-bal-liš, 49:10.
^{11a}Marduk-mu-gal-lim,⁹ 49:18.
^{11a}Marduk-mu-šalim (mu-SI.DI),
 dekû, 9:10; 9:16; 9:20; 67:2.
^{11a}Marduk-nadin-aḫe (SE-ŠEŠ^{med}),
 22:18.
^{11a}Marduk-ni-su, 34:17.
^{11a}Marduk-ḡêr-ibni, 90:1.
 Mâr-šadu-rubu-ú-a, 24:5.
 Mar-Šu-um-mu-uḫ, see Šummuḫ.
 Mar-lu-ka, 57:34.
 Mu-bar-ri-i, 57:33.
 Mu-kal-lim, 82:1.
 Mu-li-[^{11a}Šamaš?], 70:1.
 Muš-la-li, 71:11.
 Mu-ta-ki-lu-um, 52:7; 52:17.

- Na-^{du}gir En-lil*, 91:6.
ⁱⁱ*Na-bi-a* 88:1.
ⁱⁱ*Nabu-iddina* (ⁱ*AG-MU*), 44:13.
Na-ḫi-iš-Ša-al-mu-um,¹⁰ 2:7.
ⁱⁱ*Nannar-iddina*, 74:2.
Nap-an-ta-lu, 51:3.
^{sa}*Nap-ši-ra-Bēllu*, 29:12.
ⁱⁱ*Nin-ib-aḫ-iddina*, 87:2.
ⁱⁱ*Nin-ib-aḫ* 19:15.
ⁱⁱ*Nin-ib-aḫal-iddina*, 52:8.
ⁱⁱ*Nin-ib-a-ša-ri-id*, 73:2.
ⁱⁱ*Nin-ib-bēl* 69:20.
ⁱⁱ*Nin-ib-bēl-aplim*, s. of *Sin-i-qu-la*,
 22:23.
ⁱⁱ*Nin-ib-kabti-[aḫi-šn]*, 48:1; 62:1;
 65:1.
ⁱⁱ*Nin-ib-mu-bal-li-iṭ*, 34:14.
ⁱⁱ*Nin* -*ti*, 60:10.
ⁱⁱ*Nin* 30:10.
ⁱⁱ*Nin-ib-ri-im-ilāni*, 77:17; 77:20.
ⁱⁱ*Nin-ib-ri-šn-šn*, 18:1; 22:9.
ⁱⁱ*Nin-ib-nadin-aḫē*, 76:1; 77:11.
ⁱⁱ*Nergal-mu* 89:6.
ⁱⁱ*Nusku-e-a*, 67:6.
ⁱⁱ*Nusku-tešlilam-išme*, 43:1.
Rabâ-ša-ⁱⁱ*En-lil*, 84:2.
Ri-di-i, 22:19.
Ri-di-ib-tum, 7:18.
^{sa}*Ri-šat*-ⁱⁱ 21:3.
Ri-š-ili, 4:14.
Sa-am-su-i-lu-na, 12:3; 13:4.
Sil-la-a-a, 87:1.
ⁱⁱ*Sin-bu-nu-ni*, 36:12.
ⁱⁱ*Sin-dajan*, 69:23.
ⁱⁱ*Sin-ma-gir*, 3:14; 4:3; 6:1; 56:10.
ⁱⁱ*Sin-ma* 14:1; 57:3.
ⁱⁱ*Sin-mu-bal-liṭ*, 23:5.
ⁱⁱ*Sin-mu-šab-ši*, 54:30.
ⁱⁱ*Sin-uṭ* 54:34.
ⁱⁱ*Sin-i-qu-la*,¹¹ f. of *Nin-ib-bēl-aplim*,
 22:23.
ⁱⁱ*Sin-ri-man-ni*, 29:20; 43:6.
ⁱⁱ*Sin-lab-ni-šuk-lil*, s. of *A*
 22:25.
Si-ni-na-a-a, 56:4.
Šam-mil 22:28.
ⁱⁱ*Šamaš-dajan*, 76:6.
ⁱⁱ*Šamaš-di* 83:12.
ⁱⁱ*Šamaš-i-mit-ti*, s. of *Aḫu-ni*, 53:3.
ⁱⁱ*Šamaš-mu-ba-liṭ*, 29:4.
ⁱⁱ*Šamaš-mu-šalim* (*SI.DI*), 81:2.
ⁱⁱ*Šamaš-našir*, 17:8.
ⁱⁱ*Šamaš-šār-ilāni*, 61:21.
Ša-mu-uḫ-tum, 5:3.
Ši-rik-tum-ⁱⁱ*Ninib*, 89:1.
Šn-um-mu-uḫ, 69:5; 69:18.
Tab-ia (*DUG.GA-ia*), 90:8.
Tab-pi-ša-ab-di, 11:23.
Tešlilam-išme (*A-ra-su-giš-tug*), 15:
 5; 15:13.
Ta-ri-bu, 27:1.
Ú-kin-lu-ša, 34:1.
Ul-in 83:17.
^{sa}*Un-nu-bat*,¹² d. of *A-ḫi-du-ti*, 42:8.
Ú-sat-ⁱⁱ*Marduk*, 36:2.
Za-bi-ⁱⁱ*En-lil*, 7:5; 7:13.
Za-ki-ri-[i], 21:21.
Za-ki-[rum], 16:12.
Zi-na-tum, 13:7.
Zu-lu-ta-šum, f. of *Be-la-ni*, 49:2.
 -*id*, 72:1.
 -ⁱⁱ*EN.KUR.KUR*, 79:18.
 -*al-ti-ia*, 42:17.
 -*šār-aḫē*, 42:1.

B. GEOGRAPHICAL NAMES

NAMES OF COUNTRIES, CITIES AND VILLAGES

- ^{41a} *Ab-ba-man-ta-nu*, 87:6.
A-ga-de^{ki}, 16:35; 16:38.
^{41a} *Ak-ka-di*, 67:4.
AN.ZA.KAR^{ki}, 61:10.
^{41a} *Ardi-Belit^{ki}*, 54:33.
^{41a} *Bābili* (*KĀ.DINGIR.RA^{ki}*, *E^{ki}*),
 12:31; 24:7; 50:42; 52:3; 53:20;
 77:1.
^{md} *Bābili* (*KĀ.DINGIR.RA^{ki}*), 43:
 32.
^{41a} *m-Bar-[mu^{ki}]*, 78:9.
Bīt-Bur-ru^{ki}, 73:5.
Bīt-^{41a}En-lil-ki-di-ni, 53:7; 57:10;
 60:11.
Bīt-^{41a}Gn-la^{ki}, 73:20.
Bīt-Mu-bar-ri-i, 57:33.
Bīt-^{41a}Sin- 59:13.
Bīt-Ša-an-qa(?) 74:6.
^{41a} *Da-a-sa-aš-^{41a}* 49:17.
^{41a} *Dūr-^{41a}Adad^{ki}*, 50:20; 50:39.
^{41a} *Dūr-^{41a}En-lil*, 36:4; 63:16; 83:4.
Dūr-^{41a}Gn-la, 64:21.
^{41a} *Dūr-Ka-daš-man-* 84:4.
Dūr-Ku-ri-gal-su, 63:22; 63:28.
^{41a} *Dūr-^{41a}Sin-mu-bal-li-[it]*, 54:32.
Dūr-šar-ri, 64:6; 64:13.
^{41a} *E-a-iddina* (*MU*), 63:6; 63:9;
 63:11; 63:16.
^{41a} *E-mu-ga-at-^{41a}Marduk*, ³ 50:46;
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^{41a} *En-lil-e-pi-ir* 78:1.
^{41a} *Gal* 78:2.
^{41a} *Hi-ba-ri-ti^{ki}*, 15:14; 41:28.
^{41a} *Ilu-mi-na-a*, 63:17.
^{41a} *I-ši-in*, 30:4.
^{41a} *Ka-du-ku-ū*, 45:9.
^{41a} *Kâr-^{41a}Bêl-matâti*, 16:14; 81:3.
^{41a} *Kâr-En-li*, 45:4; 58:16.
Kâr-^{41a}Ib(?) 32:9.
Kâr-^{41a}Nnsku, 61:10.
^{41a} *Ka-ri-še^{ki}*, 63:28.
^{41a} *Ki-lum*, 11:7.
^{41a} *Kin-li*, 57:26.
^{41a} *Ku-ti-iš-kur^{ki}*, 49:9; 49:19; 49:25;
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^{41a} *Lid-ba-li*, 16:37; 16:38.
^{41a} *Lu-ub-di*, ¹⁴ 63:5.
^{41a} *Mâr-Ba-^{41a}li elitum^{ki}*, 22:7.
^{41a} *Mâr-Ba-^{41a}li^{ki}*, ¹³ 22:20.
^{41a} *Mâr(?)-kar-ri-ta* (or: *ni^{ki}*), 32:4.
^{41a} *Mâr-^{41a}Sin-eriš*, 63:17.
^{41a} *Ma-še-e*, 67:27.
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^{41a} *Ni-ri-e*, 20:5.
^{41a} *Pa-da* ^{ki} 63:4.
^{41a} *Pa-luḥ-^{41a}Adad*, 19:6.
^{41a} *Pi-nun-* 64:20.
^{41a} *Ri-e-i^{ki}*, 50:26.
^{41a} *Âln^{ki} Ri-im-mi-^{41a}Ištar*, 56:9.
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^{41a} *Ša-gir-si*, 52:9.
^{41a} *Šarru-^{41a}Sin^{ki}*, 41:28.
^{41a} *Ši-tu-la*, ^{1a} 67:27.
^{41a} *Tu-nu* 50:25.
^{41a} *Ú-pi-i*, 28:7.
^{41a} *Za-an-ba(?)*-*an^{ki}*, 63:4.
^{41a} *ru-aš-kak^{ki}*, 63:7.
^{41a} *-din*, 54:30.

NAMES OF RIVERS AND CANALS

^{ndr}Bi-na-ni-ti, 59:5.^{ndr}Dūr-^{11a}Adad^{ki}, 50:10; 50:11; 50:36.^{ndr}Dūr-Kib, 43:34.^{ndr}Enlil, 55:6; 55:13; 55:15.^{ndr}Ga-ab-la-al, 63:9; 63:10.^{ndr}I-lab-ba-ku, 28:5.^{ndr}Kib-Nun^{ki}, 78:9.^{ndr}Maš-Tiq-Qar, 15:15; 78:8.^{ndr}Pu-rat-ti-i, 19:10.^{ndr}Ra-ak-su, 55:4.

Tig-UN-DUL-DUL-GA, 4:11.

^{ndr}Zu-mu-un-da-ar, 19:8.C. NAMES OF GODS¹⁷^{11a}Adad; PN: ^{11a}Adad-šar-ilāni; -šubši; -ūtir; Ana-kalama; Idin-; Kidin-; Luši-ana-nūr-Adad.^{11a}Amurru; PN: ^{11a}Amurru-nadin-šum; -karabi-išme; Ibni-^{11a}Amurru.^{11a}Bēl; PN: ^{11a}Bēl-ittia.^{11a}Damu; PN: Ibni-^{11a}Damu.^{11a}Ea; PN: ^{11a}Ea-ašaridn; -iddina.^{11a}Enki; PN: Eri-šulim-^{11a}Enki.^{11a}En-kur-kur; PN:^dEn-kur-kur.^{11a}Enlil, 2:3; 11:4; 87:3; PN:^{11a}Enlil-ašag; -kidini; -lū-šag;

-šar-ušur; -lukulli; Idin-; Luši-

ana-nūr-; Rabā-ša-; Zabi-^{11a}Enlil.^{11a}Gula, 5:4; 10:5; 30:4.^{11a}Ištar, 60:11.^{11a}Kur-Gal; PN: Kur-Gal-nāšir.^{11a}Marduk, 27:4; 90:3; PN:^{11a}Marduk-muballiṣ; -mugallim;

-mušalim; -nadin-aḫē; -nisu;

ṣēr-ibni; Aḫu-iddina-; Amēl-;

Banā-ša-; Bēl-kala-; Eriba-;

Ibni-; Idi-; Idin-; Iṣkur-; Ūsat-

^{11a}Marduk.^{11a}Nabu, 90:2; PN: ^{11a}Nabu-iddina;^{11a}Nabi-a.....^{11a}Nannar; PN: ^{11a}Nannar-iddina.^{11a}Nergal; PN: ^{11a}Nergal-mu.....^{dingir}Nidaba, 91:9.^{dingir}Nin-gašan, 91:8.^{11a}Ninib, 4:4; 11:4; 12:14; 35:23;87:3; 89:3; PN: ^{11a}Ninib-aḫ-

iddina; -aḫ-.....; -aḫal-

iddina; -ašarid; -bēl-?; -bēl-

aḫlim; -kabti-aḫišu; -kabti-aḫē-

šun; -muballiṣ; -rim-ilāni; -riṣušu;

-nadin-aḫē; Amēl-; Erienšuti-;

Etel-pi-; Imgur-; Šisiktum-

^{11a}Ninib.^{11a}Ninlil, 60:2; 60:4.^{dingir}Ninmi; PN: Ka-^{dingir}Ninni, 91:2.^{11a}Nusku; PN: Nusku-; -tešlitam-išme.^{11a}Sin; PN: Sin-bununi; -dajan;

-magir; -ma.....; -muballiṣ;

-mušabši; -uṣ.....; -iqula;

-rimanni; -tabni-šuklil; Mannu-

ki-^{11a}Sin.^{11a}Šamaš, 5:4; 7:4; 10:5; 14:4;27:4; PN: ^{11a}Šamaš-dajan; -di..

.....; -imilli; -muballiṣ; -muša-

lim; -našir; -šar-ilāni; Išmanni-;

Muli-^{11a}Šamaš.^{11a}Uraš; PN: Kimaḫdi-^{11a}Uraš.

NOTES TO LISTS OF NAMES

- ¹ Ilāni omitted by scribe.
² Cf. *Bel-ana-kala*-^{11a} Marduk, BE. XIV, 136:9.
³ Cf. BE. XIV, 33:7.
⁴ Cf. *E-ri-en-šur-li*, BE. II, 2; 106:18; 98:8.
⁵ Cf. *Hu-un-ni*, BE. II, 2; 53:36.
⁶ See Clay, CPN. p. 88.
⁷ Cf. Clay, CPN. p. 93: *Iš-bi-ū-la*.
⁸ Written *KI-ia* in BE. XV, 149:34.
⁹ For *mu-kal-lim*.
¹⁰ Cf. BE. XIV, 46a:2; BE. XV, 178:15.
¹¹ See Lutz, EBL. p. 33, note.
¹² Comp. BE. XV, 185:23.
¹³ See BE. XVII, 66:3; 67:3; compare also BE. XIV, 18:4; 31:11:
E-mu-qat-Nippuru^{ki}.
¹⁴ Cf. BE. XVII, 99:6: ^{41a} *Lu-ub-di-ša*^{ki}.
¹⁵ See BE. XIV, 66:3.
¹⁶ BE. XVII, 27:4 read *Ši-i-tu-la*^{ki}; the emendation to ^{41a} *Ši-i-tu-na*(?)[-*li*^{ki}]
is wrong.
¹⁷ Only the divine names occurring in the letters have been catalogued.

LIST OF TABLETS

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
1	4711	Black; envelope preserved, containing seal-impression. See Ungnad, PBS. VII, pl. 1, No. 1 and pl. XCVII, for photographic reproduction of envelope. Insc. 7 (Obv.) 1 (Lo. E.) 9 (Rev.) 1 (U. E.) 2 (L. S.) = 20 li. Letter to Gimil-ili from Ibi-ilum.
2	7124	Meas. 61×40×23; sun-dried; light brown. Insc. 8 (Obv.) 1 (Rev.) = 9 li. Letter to Ibiq-lštar from ^{ua} Enlil-là-šag.
3	7127	Meas. 91×48×19; Obv. defaced; envelope preserved, containing seal-impression; light brown; slightly baked. Insc. 19 (Obv.) 7 (Rev.) = 26 li. Letter to Lugā.
4	7040	Meas. 93×44×22; light brown; sun-dried. Insc. 22 (Obv.) 1 (Rev.) = 23 li. Letter of Sin-magir.
5	7182	Meas. 65×43×21; upper two lines of Rev. broken away, otherwise well preserved; baked; light brown. Insc. 9 (Obv.) 1 (Lo. E.) 7 (Rev.) = 17 li. Letter to Itani from Šamuhtum.
6	7046	Meas. 88×42×21; gray; badly preserved; sun-dried. Insc. 17 (Obv.) 5 (Rev.) = 22 li. Letter to Sin-magir from Belti-šululšu.
7	7126	Meas. 91×49×24; well preserved; light brown; sun-dried. Insc. 17 (Obv.) 3 (Rev.) = 20 li. Letter to Lugā from Hammurabi-ili.
8	7169	Meas. 57×45×20; light brown; sun-dried. Insc. 10 (Obv.) 2 (Lo. E.) 11 (Rev.) 1 (L. S.) = 24 li. A letter.
9	1236	Meas. 80×59×28; upper part of tablet, covering about three lines each on the Obv. and the Rev. is broken away; baked; yellow with black and reddish spots. Insc. 15 (Obv.) 1 (Lo. E.) 14 (Rev.) = 30 li. A letter.
10	7125	Meas. 71×46×23; light brown; slightly baked. Insc. 11 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) = 24 li. Letter to the "abbini dajanē ša Nippuru ^{ki} from the rabianum ū šibū abbini dajanu."
11	7183	Meas. 10×52×23; broken into two parts, glued together. Insc. chipped off along the line of the break, otherwise

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		well preserved. Slightly baked; light brown. Parts of envelope preserved, containing seal-impressions. Insc. 22 (Obv.) 12 (Rev.)=34 li. Letter to Amêl- ^{ilu} Ninib from Kurum.
12	7217	Meas. 105×54×25; brown; slightly baked. Insc. 17 (Obv.) 2 (Lo. E.) 15 (Rev.)=34 li. Letter of Samsu-ilu ^{na} , the king and successor of Hammurabi, to the "bêl teritim û šatamme."
13	7216	Meas. 91×49×24; well preserved; slightly baked; Rev. uninscribed; gray. Insc. 11 (Obv.)=11 li. Letter of king Samsu-iluna to the "bêl teritim û dajanê ša Nippuru ^{ki} ."
14	7042	Meas. 83×46×18; Rev. not inscribed; slightly baked; light brown. Insc. 15 (Obv.)=15 li. Letter of Abililišu to Sin-ma
15	14129	Meas. 44×57×25; fragment; brown. Insc. 8 (Obv.) 9 (Rev.)=17 li. Letter of Kišahbut to his lord.
16	4756	Meas. 96×59×23; badly preserved; sun-dried; brown. Insc. 22 (Obv.) 19 (Rev.)=41 li. Letter of Kuduranu to his lord.
17	4752	Meas. 48×44×21; upper third of tablet broken away; sun-dried; brown. Insc. 7 (Obv.) 4 (Rev.)=11 li. A letter.
18	4747	Meas. 36×52×20; fragment; baked; light brown with black spots. Insc. 9 (Obv.) 7 (Rev.)=16 li. Letter of ^{ilu} Nin-ib-rišušu to his lord.
19	4736	Meas. 62×44×23; black; slightly baked. Insc. 10 (Obv.) 10 (Rev.)=20 li. A letter.
20	9265	Meas. 94×55×20; white with reddish spots; surface of Rev. defaced. Insc. 20 (Obv.) 2 (Lo. E.) 19 (Rev.) 2 (U. E.)=43 li. Letter of Etelpu to his lord.
21	1307	Meas. 51×40×21; damaged on the upper right side, otherwise well preserved; brown. Insc. 10 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) 3 (L. E.)=26 li. Letter of ^{sal} Ri-ša ^l - ^{ilu} . . . to Hunna.
22	3873	Meas. 68×47×20; brown with reddish and black spots; right edge of Obv. and lower part of right side of Rev. broken away; baked. Insc. 15 (Obv.) 1 (Lo. E.) 15 (Rev.) 2 (U. E.)=33 li. Letter of Barmu to his lord.
23	4763	Meas. 70×43×22; light brown; Rev. not inscribed; sun-dried. Insc. 10 (Obv.)=10 li. Letter of ^{ilu} Enlil-alšag to ^{ilu} Amurru-karabi-išme.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
24	1398	Meas. 50×39×16; dark brown; sun-dried; well preserved. Insc. 7 (Obv.) 2 (Rev.)=9 li. Letter of a king to Amēl- ^{III} Marduk.
25	4791	Meas. 44×33×16; white; baked. Insc. 9 (Obv.) 10 (Rev.) 1 (U. E.)=20 li. Letter of Kišahbut to his lord.
26	7747	Meas. 61×57×21; fragment; grayish-brown; sun-dried. Insc. 13 (Obv.) 10 (Rev.) 3 (U. E.) 2 (L. S.)=28 li. Letter of Ilu-ippašra to his lord.
27	4749	Meas. 37×56×23; fragment; Rev. badly preserved; black. Insc. 8 (Obv.) 9 (Rev.) 3 (U. E.) 2 (L. S.)=22 li. Letter of Taribu to his lord.
28	4759	Meas. 62×63×25; fragment; brown; sun-dried. Obv. weathered to such an extent that only a few signs can be recognized. Insc. 14 (Rev.)=14 li. A letter.
29	4882	Meas. 65×43×18; slightly baked; black. Insc. 13 (Obv.) 10 (Rev.)=23 li. A letter.
30	4760	Meas. 51×55×24; fragmentary; brown with black spots; sun-dried. Insc. 9 (Obv.) 10 (Rev.)=19 li. Letter of Izkur- ^{III} Marduk to Amēlia.
31	4746	Meas. 57×39×18; dark brown; baked. Insc. 11 (Obv.) 8 (Rev.)=19 li. A letter.
32	4883	Meas. 59×41×19; fragmentary; light brown; sun-dried. Insc. 9 (Obv.) 4 (Rev.)=13 li. Letter of Kimahdi- ^{III} Uraš to Hambi.
33	4755	Meas. 56×53×21; sun-dried; light brown; fragmentary. Obv. defaced. Insc. Rev. 12 li. A letter.
34	9247	Meas. 74×50×21; not baked; brown. Insc. 11 (Obv.) 6 (Rev.)=17 li. Letter of ^{III} Adad-šar-ilāni to Ukintuša.
35	7045	Meas. 76×48×21; not baked; light brown. Insc. 14 (Obv.) 1 (Lo. E.) 9 (Rev.)=24 li. Letter of Aarum.
36	4751	Meas. 66×42×17; brown with black spots; slightly baked. Insc. 15 (Obv.) 11 (Rev.)=26 li. Letter of Ūsat- ^{III} Marduk to Amēlia.
37	4766	Meas. 58×39×25; fragmentary; gray; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. A letter.
38	4744	Meas. 43×40×15; fragment; baked; black. Insc. 7 (Obv.)=7 li. Letter of Šadû-rabû-našir.
39	4728	Meas. 30×38×14; fragment; slightly baked; light brown. Rev. completely destroyed. Insc. 6 li. A letter.
40	13874	Meas. 81×61×22; light brown; fragmentary. Insc. 15 (Obv.) 15 (Rev.)=30 li. A letter.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
41	7043	Meas. 91×61×23; slightly baked; brown. Insc. 14 (Obv.) 17 (Rev.) 2 (U. E.)=33 li. Letter of Imgurum to his lord.
42	4738	Meas. 55×64×29; fragment; brown. Insc. 12 (Obv.) 11 (Rev.) 3 (U. E.)=26 li. Letter of X-šar-aḫē to his lord.
43	4775	Meas. 81×53×21; reddish-yellow; baked. Insc. 17 (Obv.) 18 (Rev.) 1 (U. E.)=36 li. Letter of ²⁴ Nusku-tešlitam-išme to his lord.
44	4778	Meas. 105×64×26; baked; white with red spots. Rev. not inscribed. Insc. 18 li. A letter.
45	4758	Meas. 64×48×19; sun-dried; brown. Insc. 9 (Obv.) 1 (Lo. E.) 5 (Rev.)=15 li. Letter of Katar-SAḪ to Amēlia.
46	11690	Meas. 29×39×17; fragment; brown. Insc. 4 (Obv.) 5 (Rev.)=9 li. A letter.
47	4729	Meas. 62×45×22; sun-dried; dark brown. Insc. 13 (Obv.) 13 (Rev.) 4 (U. E.) (2 L. S.)=32 li. Letter of Etelpu to his lord.
48	4733	Meas. 61×41×19; sun-dried; dark brown. Insc. 10 (Obv.) 2 (Lo. E.) 7 (Rev.)=19 li. Letter of ¹¹ Ninib-kabti-aḫišu to his lord.
49	4786	Meas. 52×51×22; fragment; baked; white with red spots. Insc. 15 (Obv.) 14 (Rev.) 2 (L. S.)=31 li. A letter.
50	4757	Meas. 149×80×31; slightly baked; dark brown. Insc. 32 (Obv.) 32 (Rev.) 1 (L. S.)=65 li. A letter.
51	4781	Meas. 52×53×24; upper half of tablet missing; baked; white with red spots. Insc. 12 (Obv.) 3 (Lo. E.) 12 (Rev.) 1 (L. S.)=28 li. A letter.
52	4734	Meas. 42×35×17; not baked; light brown. Insc. 11 (Obv.) 2 (Lo. E.) 10 (Rev.) 1 (U. E.)=24 li. A letter of Etel-pū- ¹² Ninib to his lord.
53	4884	Meas. 59×44×19; not baked; dark brown. Insc. 12 (Obv.) 2 (Lo. E.) 12 (Rev.) 3 (U. E.)=29 li. Letter of Ikuna to his lord.
54	12526	Meas. 71×53×24; baked; white with red spots. Insc. 16 (Obv.) 2 (Lo. E.) 17 (Rev.) 2 (L. S.)=37 li. A letter.
55	9245	Meas. 69×73×33; fragment; slightly baked; brown. Insc. 11 (Obv.) 8 (Rev.)=19 li. A letter of Amēl- ¹³ Mar-duk to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
56	4881	Meas. 66×48×19; not baked; grayish-brown. Insc. 13 (Obv.) 13 (Rev.)=26 li. A letter to someone's lord.
57	9818	Meas. 84×52×24; brown; sun-dried. Insc. 21 (Obv.) 3 (Lo. E.) 16 (Rev.)=40 li. A letter.
58	9259	Meas. 71×47×18; slightly baked; brown; lower right part of Obv. defaced. Insc. 14 (Obv.) 10 (Rev.)=24 li. Letter of Eriba- ^{ua} Marduk to his lord.
59	13087	Meas. 48×58×22; fragment; slightly baked; brown with black spots. Insc. 9 (Obv.) 7 (Rev.) 2 (U. E.) 3 (L. S.)=21 li. Letter of Idi- ^{ua} Marduk to his lord.
60	3666	Meas. 42×59×20; fragment; baked; white. Insc. 6 (Obv.) 2 (Lo. E.) 7 (Rev.)=15 li. A letter.
61	13086	Meas. 73×48×22; slightly baked; brown. Insc. 16 (Obv.) 1 (Lo. E.) 7 (Rev.)=24 li. A letter.
62	4785	Meas. 97×54×19; baked; white. Insc. 19 (Obv.) 20 (Rev.) 1 (U. E.)=40 li. Letter of ^{ua} Ninib-kabti-aḫi-šu to his lord.
63	9190	Meas. 167×110×18; baked; white. Rev. broken away. Insc. 33 li. A letter.
64	9239	Meas. 113×72×31; brown; surface of Obv. badly damaged. Insc. 16 (Obv.) 6 (Rev.)=22 li. Letter of ^{ua} Enlil-tukulti to his lord.
65	4726	Meas. 37×34×22; fragment; not baked; brown. Insc. 7 (Obv.) 6 (Rev.)=13 li. Letter of ^{ua} Ninib-kabti-aḫi-šu to his lord. Cf. letter No. 62 for same address.
66	4741	Meas. 54×38×25; fragment; light brown; sun-dried. Insc. 4 (Obv.) 5 (Rev.)=9 li. A letter.
67	7745	Meas. 70×47×16; well preserved; baked; brown with black spots. Insc. 15 (Obv.) 3 (Lo. E.) 14 (Rev.)=32 li. Letter of ^{ua} Marduk-mušalim to Amēlia.
68	7044	Meas. 92×56×23; brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Idin- ^{ua} Adad to his lord.
69	4762	Meas. 73×41×21; Obv. defaced; sun-dried; light brown. Insc. 12 (Obv.) 12 (Rev.)=24 li. Letter of Luṣi-ana-nūr- ^{ua} Enlil to Idin- ^{ua} Marduk.
70	7746	Meas. 61×48×18; dark brown; sun-dried. Insc. 13 (Obv.) 5 (Rev.)=18 li. Letter of Muli- ^{ua} Šamaš(?) to his lord.
71	9810	Meas. 117×62×26; two fragments joined together; brown. Insc. 16 (Obv.) 15 (Rev.)=31 li. Letter of the physician Mukallim to his lord.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
72	12930	Meas. 98×55×24; baked; white. Insc. 20 (Obv.) 3 (Lo. E.) 22 (Rev.)=45 li. A letter to someone's lord.
73	13920	Meas. 136×71×27; slightly baked; grayish-brown. Insc. 23 (Obv.) 16 (Rev.)=39 li. Letter of ^{ina} Ninib-ašarid to his lord.
74	4732	Meas. 49×39×4; fragment; Rev. completely destroyed; baked; light brown. Insc. 12 (Obv.)=12 li. Letter of ^{ina} Nannar-iddina to Iddia.
75	13294	Meas. 45×35×28; fragment; sun-dried; brown. Insc. 10 (Obv.) 2 (Lo. E.) 8 (Rev.) 2 (L. S.)=22 li. A letter.
76	4754	Meas. 33×33×17; well preserved; brown with black spots. Insc. 6 (Obv.) 1 (Lo. E.) 3 (Rev.)=10 li. Letter of a king to ^{ina} Ninib-nadin-aḫē.
77	4790	Meas. 46×42×20; fragmentary; white. Insc. 8 (Obv.) 3 (Lo. E.) 10 (Rev.)=21 li. A letter.
78	4745	Meas. 31×54×21; fragment. Insc. 5 (Obv.) 6 (Rev.)=11 li. A letter.
79	4750	Meas. 53×38×17; brown. Insc. 8 (Obv.) 3 (Lo. E.) 12 (Rev.)=23 li. A letter.
80	4737	Meas. 52×41×19; black; well preserved. Insc. 9 (Obv.) 5 (Rev.)=14 li. Letter of Ikišam to his lord.
81	4789	Meas. 53×42×19; fragmentary; white with red and black spots on Obv. Insc. 10 (Obv.) 10 (Rev.)=20 li. Letter of ^{ina} Šamaš-mušalim to his lord.
82	7047	Meas. 77×51×23; light brown; sun-dried. Rev. nearly destroyed. Insc. 12 (Obv.) 4 (Rev.)=16 li. Letter of ^{ina} Enlil-kidini to Mukallim.
83	4743	Meas. 57×46×22; fragmentary; light brown; sun-dried. Insc. 8 (Obv.) 7 (Rev.) 3 (U. E.)=18 li. Letter of Belanum to his lord.
84	10631	Meas. 42×50×27; fragment. Insc. 7 (Obv.) 5 (Rev.)=12 li. Letter of Rabāša- ^{ina} Enlil to his lord.
85	4761	Meas. 50×60×27; fragment; brown; sun-dried. Insc. 10 (Obv.) 3 (Rev.)=13 li. Letter of Kišahbut to his lord.
86	4783	Meas. 81×55×24; baked; white with red spots on Obv. Insc. 11 (Obv.) 2 (Lo. E.) 12 (Rev.) 2 (U. E.)=27 li. A letter.
87	3631	Meas. 49×27×15; slightly baked; light brown; a small corner on the upper left edge chipped off, otherwise well

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		preserved. Insc. 11 (Obv.) 11 (Rev.) 2 (U. E.) = 24 li. Letter of Sallaia to ^{11a} Ninib-aḥ-iddina.
88	3626	Meas. 27×38×16; brown; sun-dried; writing weathered. Insc. 4 (Obv.) 1 (Lo. E.) 1 (Rev.) = 6 li. A letter.
89	3632	Meas. 46×27×15; light brown; sun-dried. Rev. not inscribed. Insc. 10 li. Letter of Širīqtum- ^{11a} Ninib to Gimillu.
90	326	Meas. 54×28×13; slightly baked; reddish-brown; well preserved. Rev. not inscribed. Insc. 10 li. Letter of ^{11a} Marduk-zēr-ibni to Bel-ittia.
91	14000	Meas. 89×61×32; light brown; well preserved; partly baked. A Sumerian letter.
92	19794	Meas. 88×62×32; brown; sun-dried; well preserved. A Sumerian letter.
93	14116	Meas. 78×53×26; baked; brown with black spots. A Sumerian letter.
94	14117	Meas. 86×67×34; light brown; unbaked. Rev. not inscribed. A Sumerian letter.
95	14118	Meas. 84×64×32; light brown; upper lines of tablet com- pletely destroyed; sun-dried. Rev. not inscribed. A Sumerian letter.
96	14045	Meas. 102×69×33; light-colored; slightly baked. Rev. defaced. A Sumerian Code of Laws.
97	8425	Meas. 56×42×18; a small two column Ur-dynasty tablet; light brown; sun-dried. Contents historical(?).
98	4573	Meas. 62×65×29; lower half of a brown, half-baked tablet. Cf. PBS, Vol. XI, pl. 40 which is a poor copy of the text. A Sumerian Code of Laws.
99	14089	Meas. 96×74×32; light brown; badly preserved two column tablet. Fragment of a Semitic Code of Laws.
100	13632 } 13647 }	Meas. 88×65×36; two fragments joined together; light brown; sun-dried. A Sumerian Code of Laws.
101	8284	Meas. 112×67×38; light brown; well preserved double column tablet. Duplicate of No. 100. A Sumerian Code of Laws.
102	8326	Meas. 131×72×36; a light brown, sun-dried double column tablet. Rev. nearly destroyed. A Sumerian Code of Laws.
103	14085	Meas. 88×64×32; single column tablet; light brown; sun-dried; upper four lines of Obv. destroyed. Lower

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		right edge of tablet chipped off. A Sumerian Code of Laws.
104	14097	Meas. 90×78×34; light brown; baked; upper right corner of Obv. broken away, otherwise well preserved. A Prayer of an Incantation Priest.
105	14067	Meas. 114×72×33; complete light brown single column tablet; sun-dried; cracked. A Sumerian Hymn to Ea.
106	1516	Meas. 122×64×22; reddish-brown; baked. Obv. defaced. Prayers in Semitic to Ea, Shamash and Marduk, and Shamash and Sin.
107	8231	Meas. 58×44×19; small dark tablet; lower part destroyed. Single column. Ur or Isin period. A Sumerian Incantation.
108	1701	Meas. 111×96×34; grayish, baked tablet. Neo-Babylonian. Semitic Hymn to Marduk of the Series "The lifting up of the hand."
109	14069	Meas. 56×75×27; complete dark, small tablet; partly baked. Isin or Ur Period.
110	1693	Meas. 58×51×29; fragment; dark brown; baked. Prayer of Shamash-shum-ukin to ^{mul} Kak-si-di.
111	14173	Meas. 48×79×23; light brown; partly baked; lines running from Obv. over the complete length of Rev. A small medical tablet.
112	590	Meas. 168×126×34; three fragments of an unbaked tablet joined. Obv. partly defaced. Neo-Babylonian. A Sumerian Exorcism.
113	13939	Meas. 117×99×30; light brown, sun-dried, double column tablet. Upper and lower parts destroyed. A series of incantations in Semitic against the female demon of plague, Labartu.
114	14152	Meas. 102×67×31; a well-preserved sun-dried tablet; ruled; grayish-brown. A Sumerian Hymn and Exorcism to Enlil.
115	13858	Meas. 124×76×32; three fragments; reddish-brown; partly baked. An Interlinear Incantation.
116	4507	Meas. 100×62×24; reddish-brown; slightly baked. Bilingual Exorcism.
117	14078	Meas. 95×71×26; complete, reddish-brown, single column tablet. Ur or Isin Period. A Sumerian Hymn.
118	589	Meas. 165×120×23; dark brown, two column tablet; baked; three fragments joined. Obv. nearly completely

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
		destroyed. With this text compare MN. 587, which is an unpublished duplicate of this text. A Sumerian Hymn to Shamash.
119	1209	Meas. 113×73×31; dark brown; baked. Neo-Babylonian. A Prayer to Nergal.
120	1505	Meas. 100×64×23; light brown; baked; lower right half of Obv. destroyed. Incantation against Witchcraft.
121	1543	Meas. 73×55×24; four parts of tablet joined; reddish-brown with black spots. Neo-Babylonian Exorcism.
122	332	Meas. 159×72×31; reddish color; baked. Upper and lower right part of tablet broken away. On Rev. writing is chipped off. Partly interlinear incantation tablet.
123	8380	Meas. 58×46×21; dark gray; sun-dried; well preserved. Ur or Isin period. Incantation Ê-nu-šub.
124	1572	Meas. 63×72×33; dark brown; baked; fragmentary. Semitic incantation for the building of house and city.
125	36	Meas. 98×56×22; reddish-brown; baked; only center part of tablet preserved. Rev. destroyed. Litany-Bilingual Hymn.
126	1556	Meas. 105×65×29; dark gray; baked; fragment. Two parts joined. Bilingual Hymn to Shamash.
127	591	Meas. 154×117×32; dark brown, three column tablet; baked; fairly well preserved. I. Dyn. Period. A Sumerian Exorcism.
128	1532	Meas. 114×120×33; dark brown, three column tablet; baked. I. Dyn. Period. A Sumerian Exorcism.
129	458	Meas. 114×87×36; fragment, grayish-brown. Rev. destroyed. Semitic Incantation.
130	8371	Meas. 74×48×20; brown; sun-dried; lower left edge of Obv. and right upper edge of Rev. destroyed. Ur Period. An Incantation. Notice that the name of Sippar is mentioned in place of the usual Eridu.
131	8230	Meas. 83×53×22; dark brown; sun-dried; upper three lines of tablet destroyed. Ur Period. Sumerian Incantation.
132	1636	Meas. 72×48×23; light brown; two parts joined. Obv. defaced. I Dyn. Period. A Sumerian Exorcism.
133	334	Meas. 122×94×38; reddish-brown; baked. Semitic Incantations and Prayers against Witchcraft.

TEXT	MUSEUM NUMBER	DESCRIPTION AND CONTENTS
134	14046	Meas. 114×64×29; nearly complete, light brown tablet; sun-dried; top broken away. Sumerian Historical and Religious Dedication.
135	1596	Meas. 113×72×31; white with red spots; baked; fragmentary. A bilingual school exercise of disconnected sentences.
136	6498	Meas. 58×84×23; light-colored; sun-dried. Rev. not inscribed. School-text.
137	5879	Meas. 103×101×35; brown, sun-dried, round tablet. Rev. not inscribed. School-text.
138	6501	Meas. 70×70×27; light-colored; sun-dried, round tablet. Rev. not inscribed. School-text.
139	6551	Meas. 98×98×32; light brown, sun-dried, round tablet. Rev. not inscribed. School-text.

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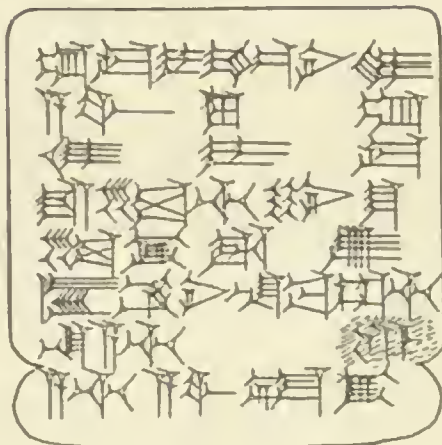
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334	133	4737	80	4883	32
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9245	55	13632	100	14089	99
9247	34	13647	100	14097	104
9259	58	13858	115	14116	93
9265	20	13874	40	14117	94
9810	71	13920	73	14118	95
9818	57	13939	113	14129	15
10631	84	14000	91	14152	114
11690	46	14045	96	14173	111
12526	54	14046	134	19794	92
12930	72	14067	105		

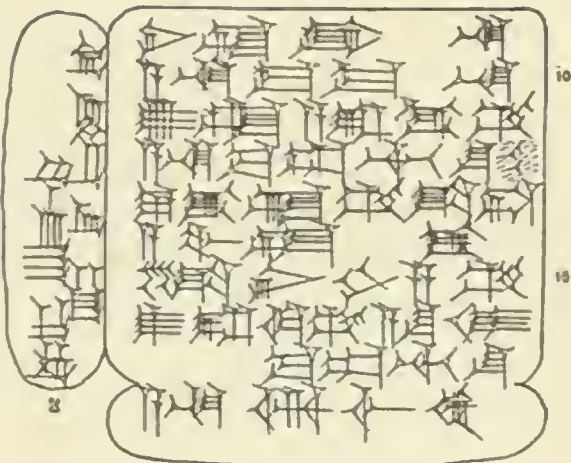
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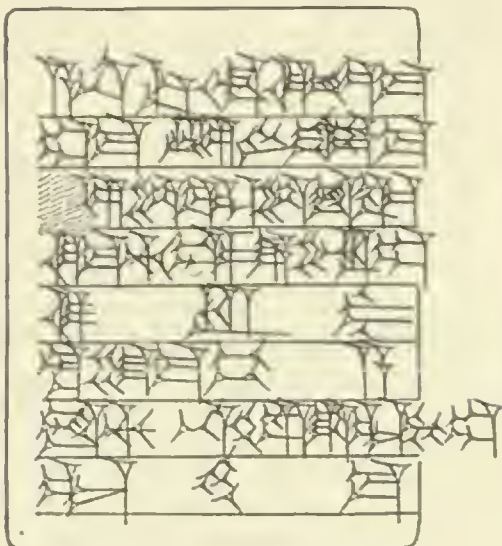


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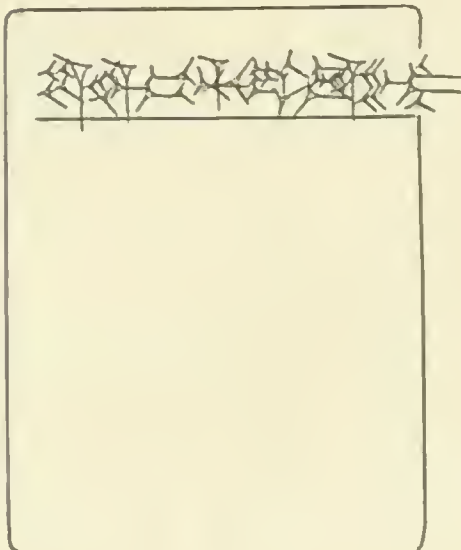


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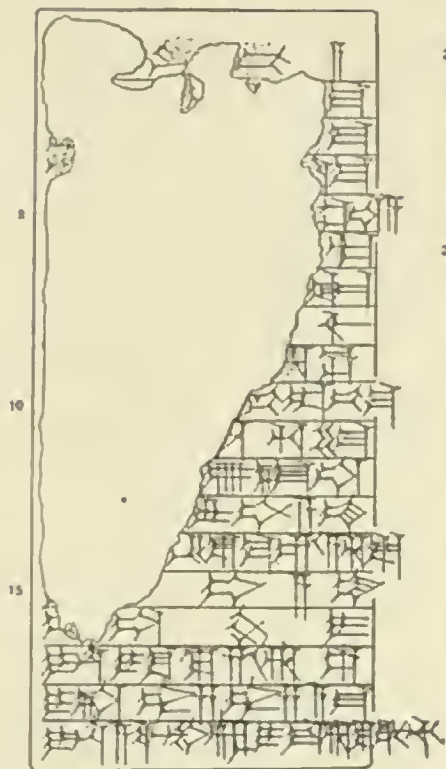
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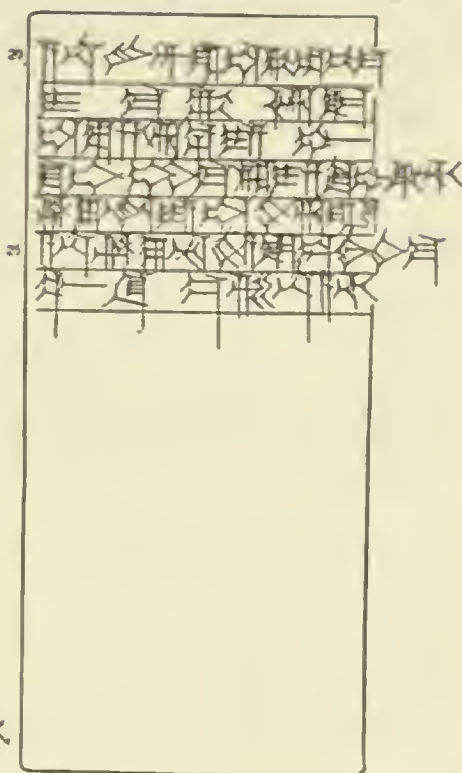


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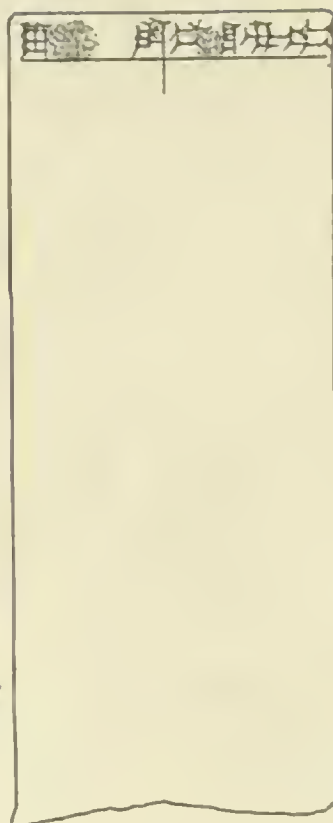
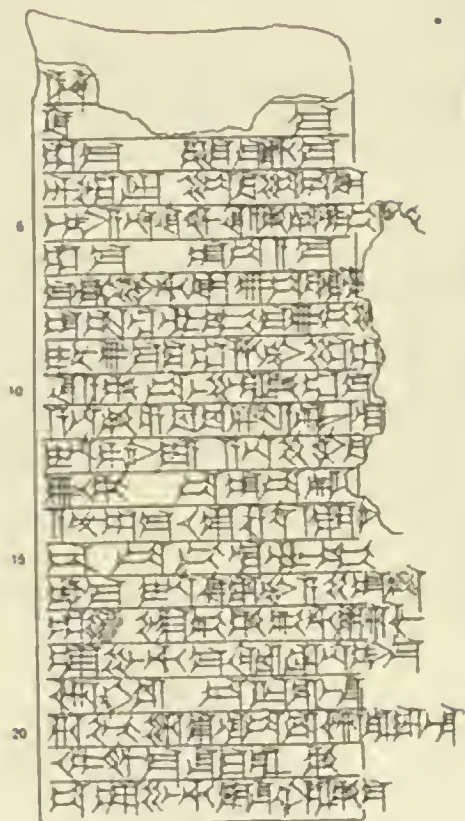


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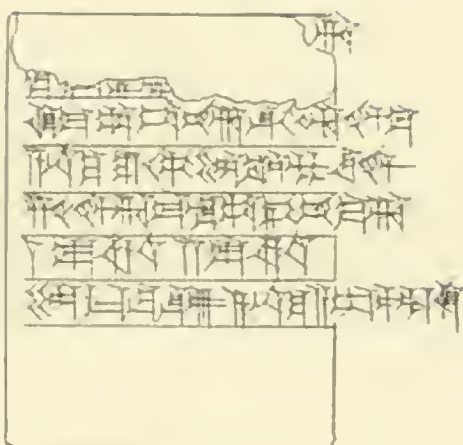
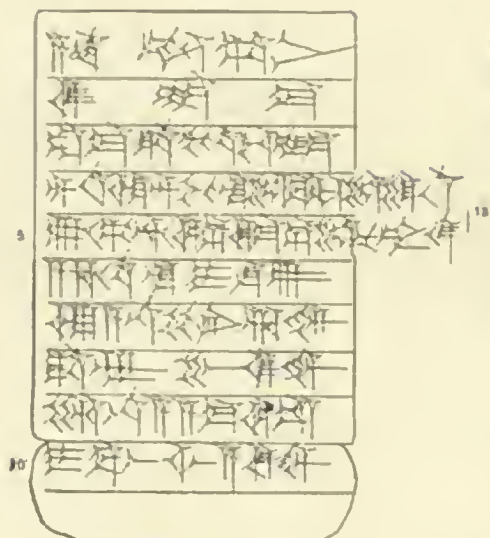
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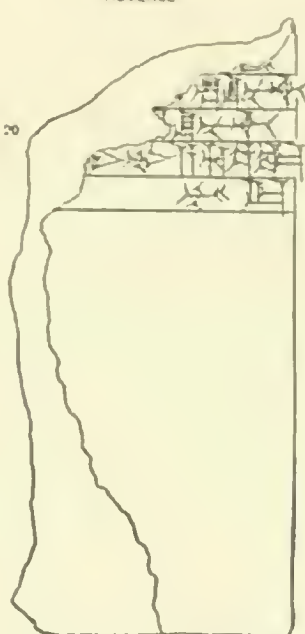
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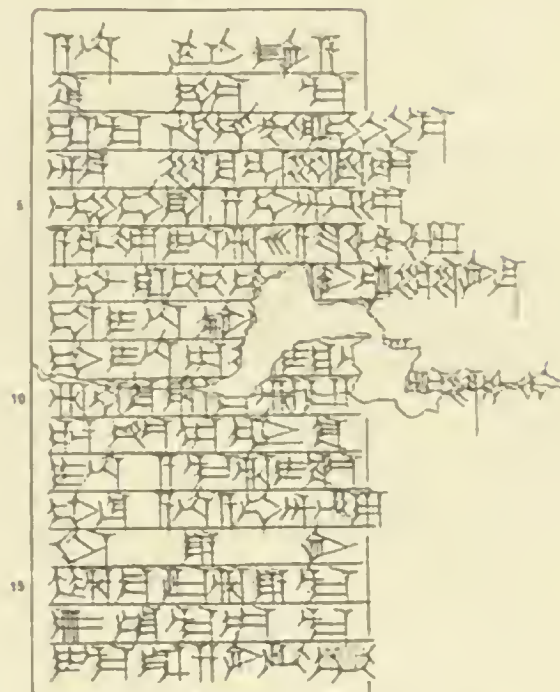
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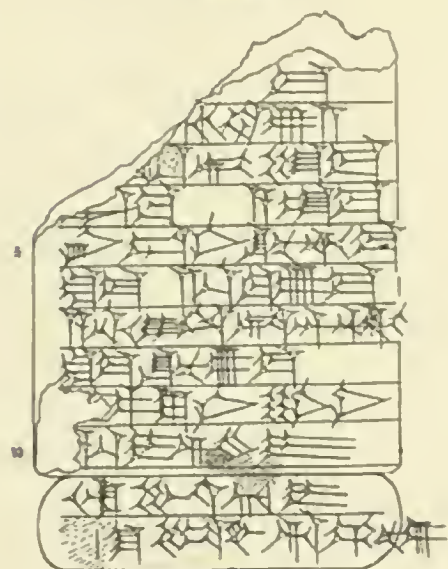


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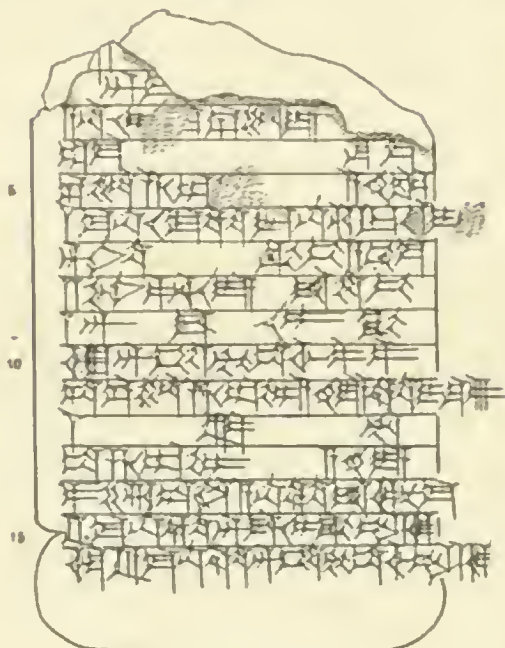


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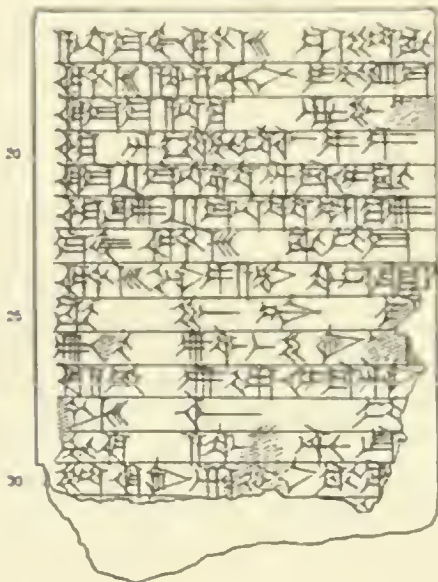


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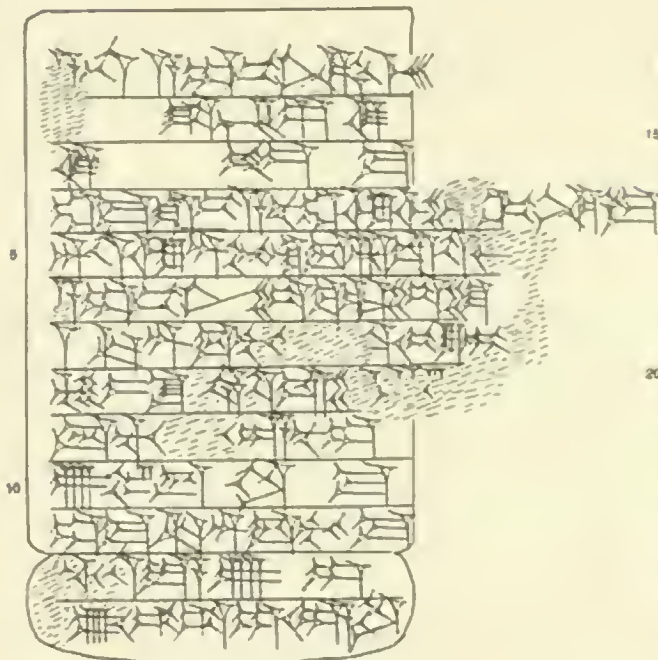


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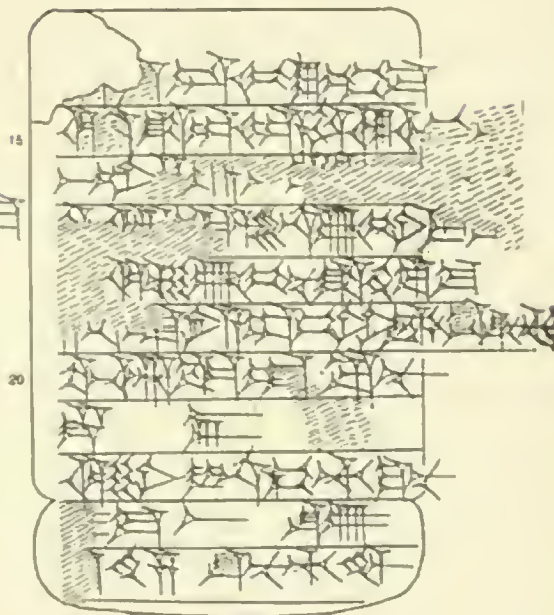


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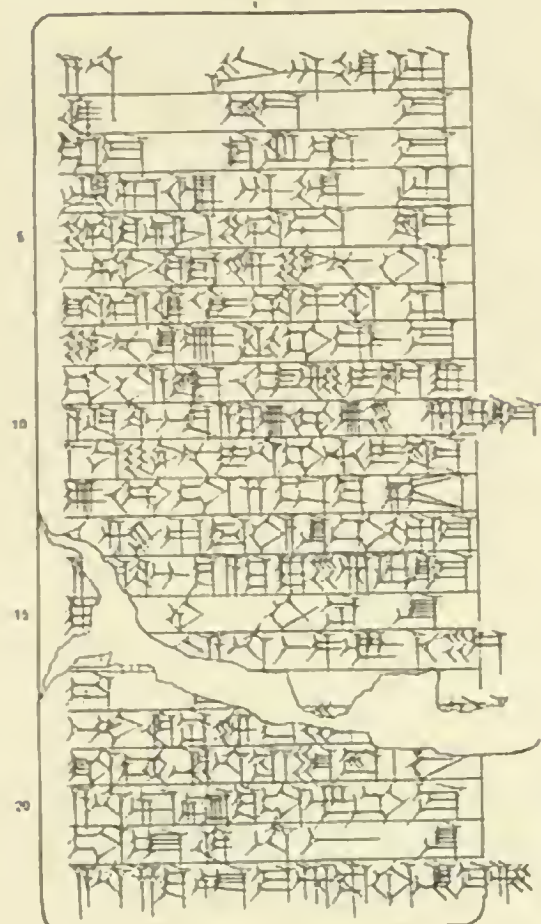
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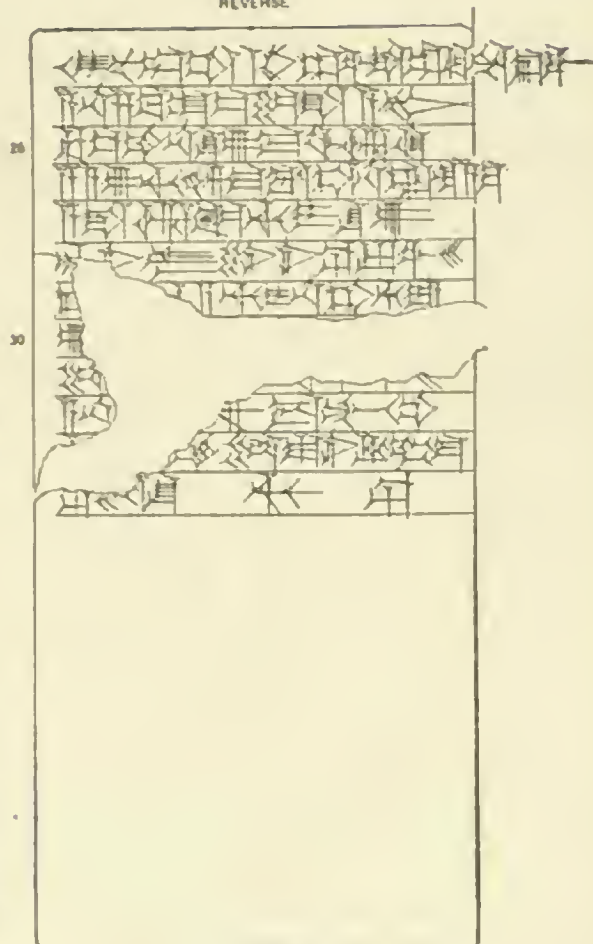
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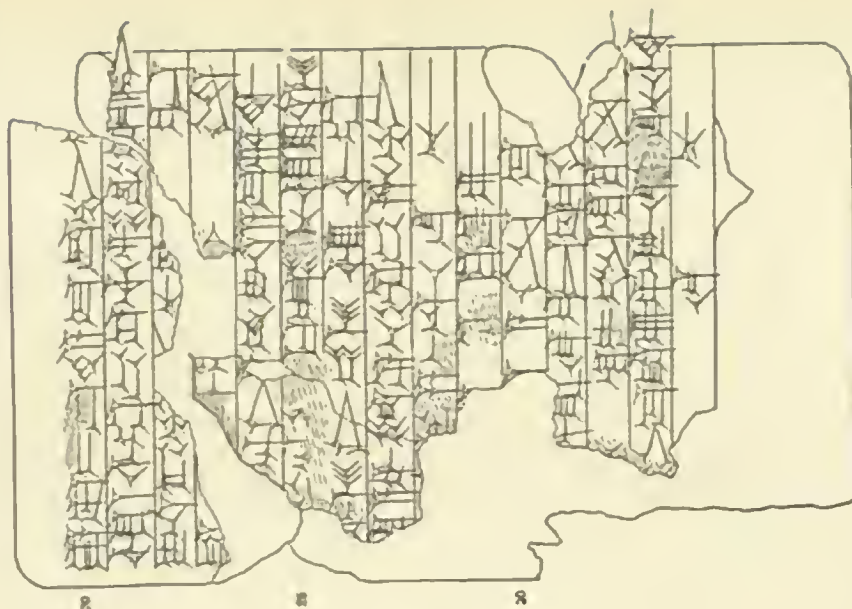
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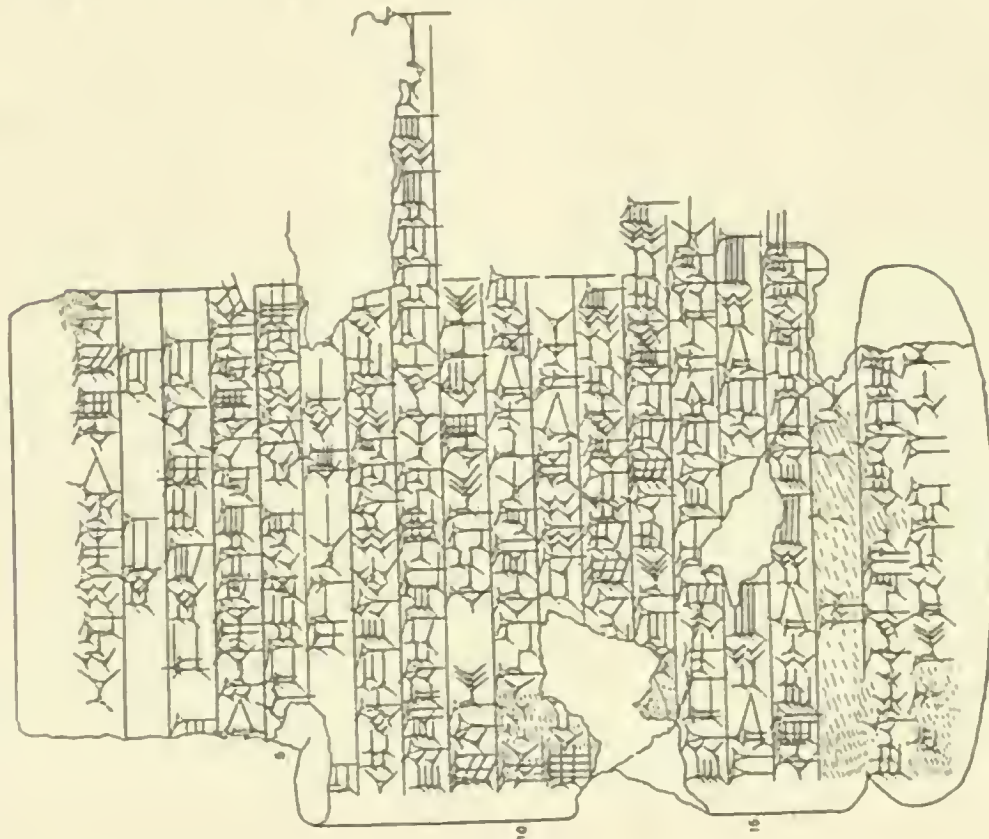


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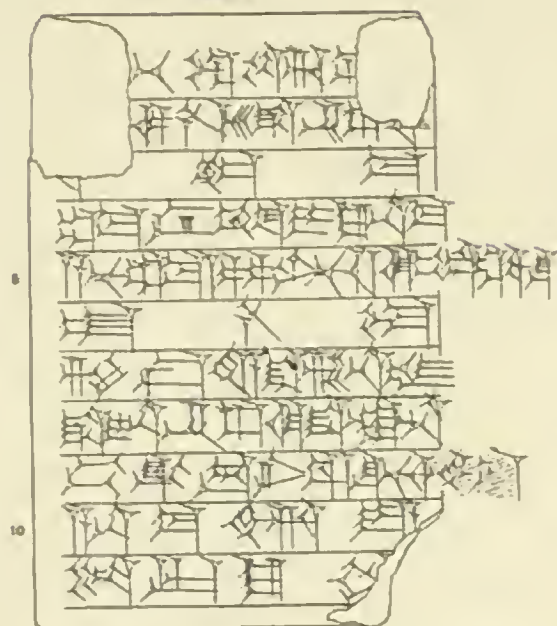
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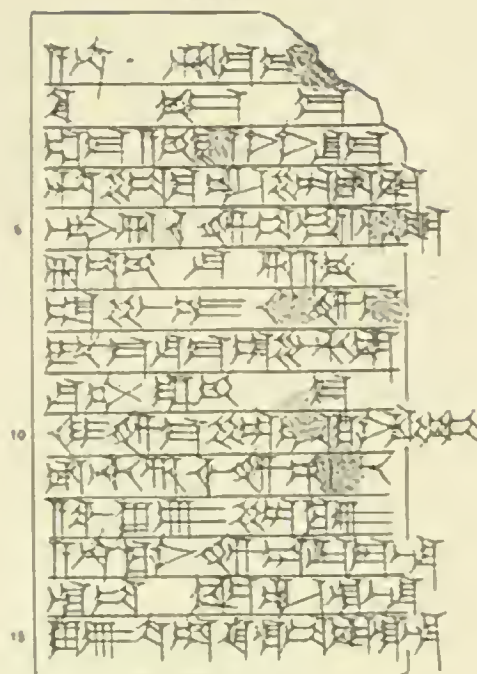
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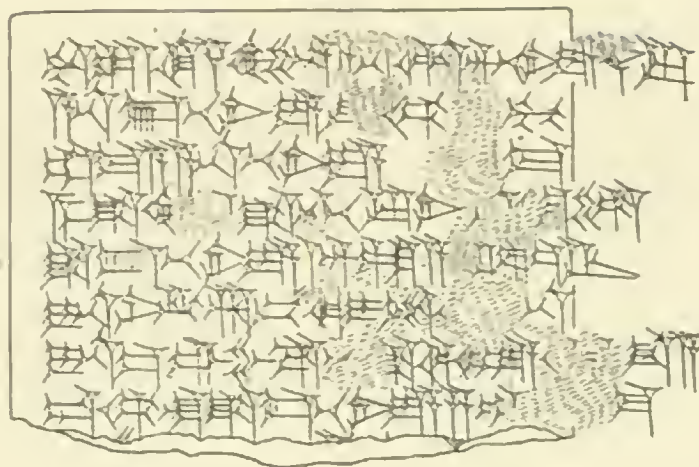
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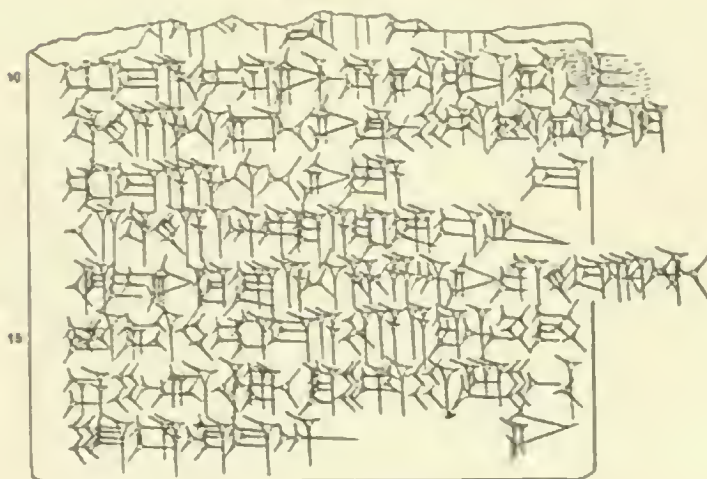
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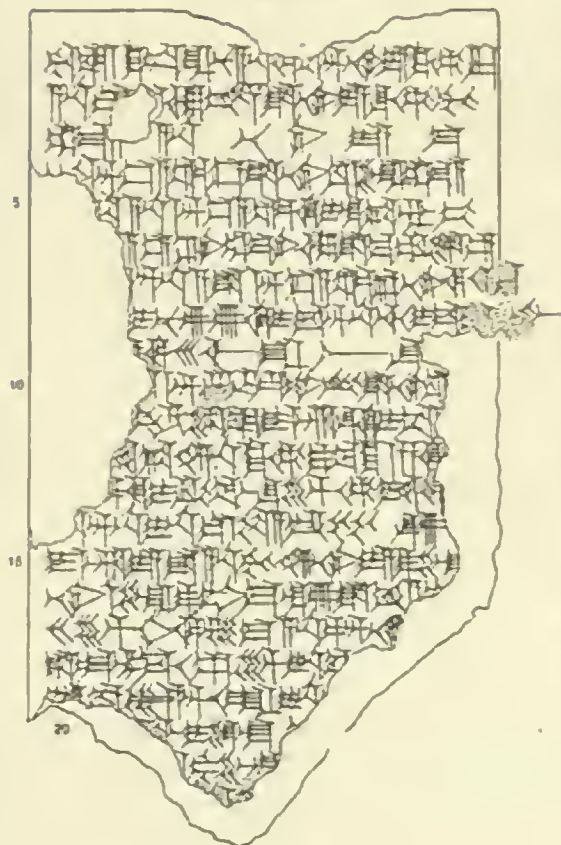


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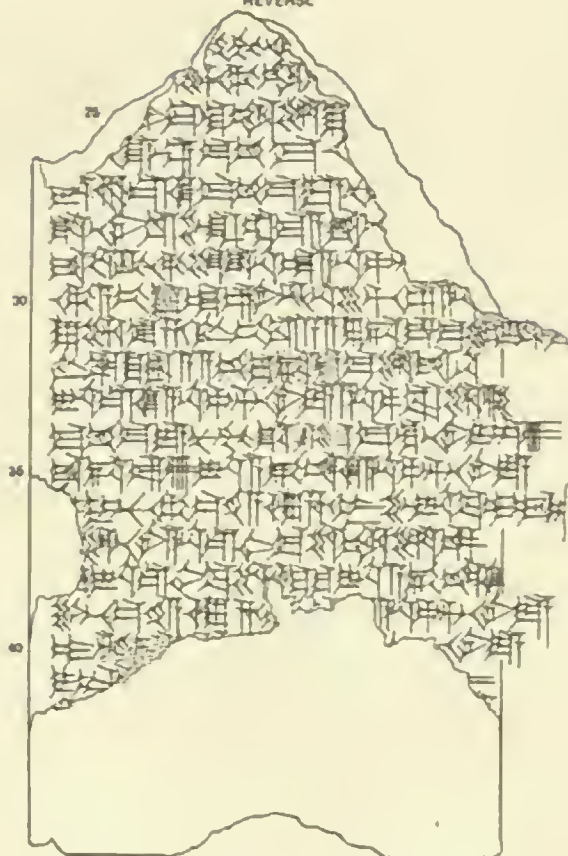


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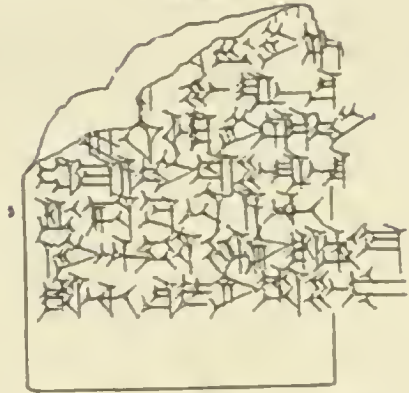


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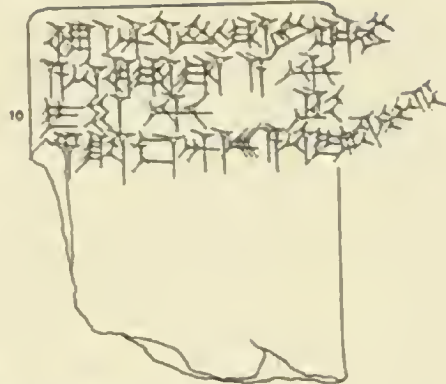


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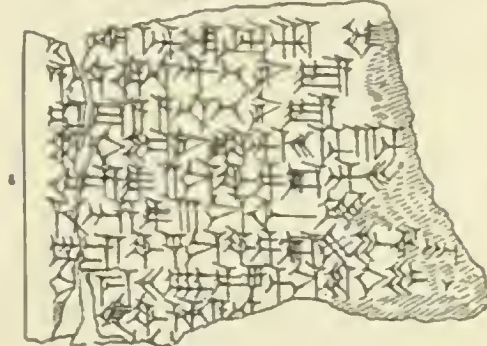


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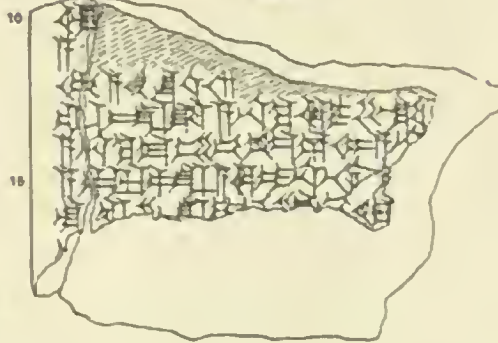


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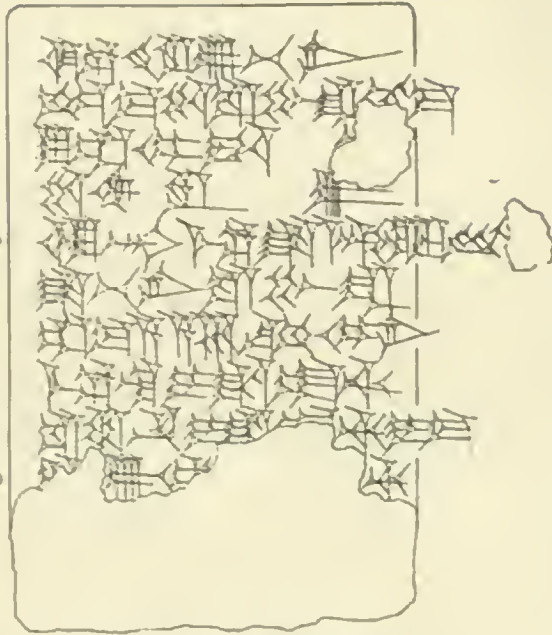
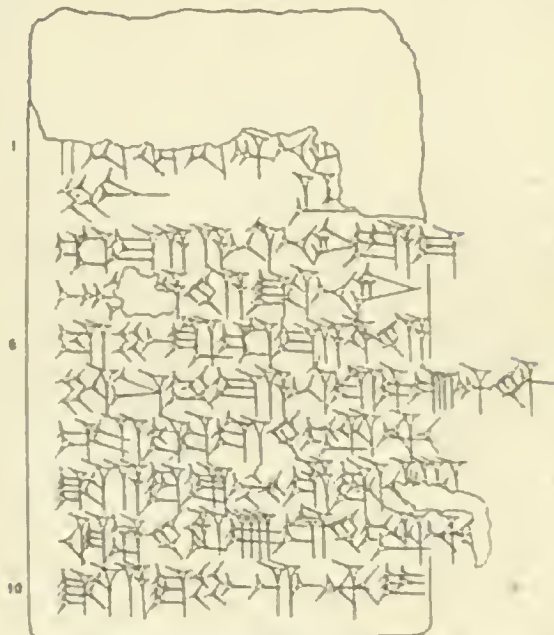
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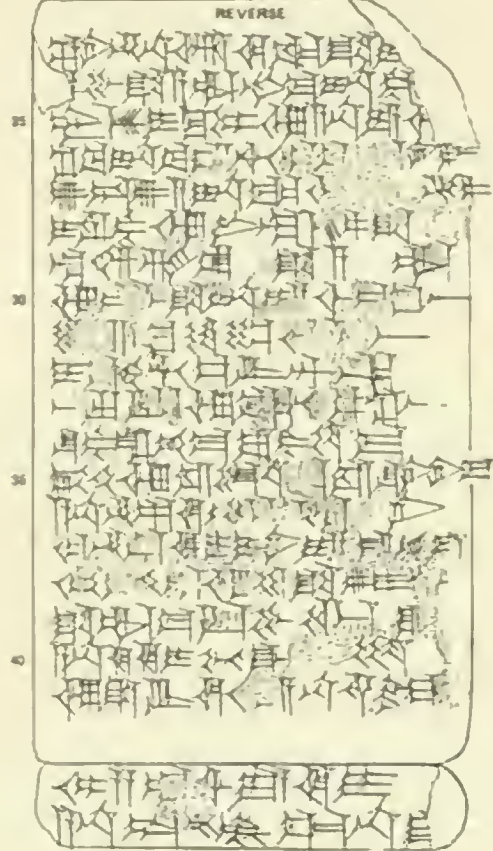
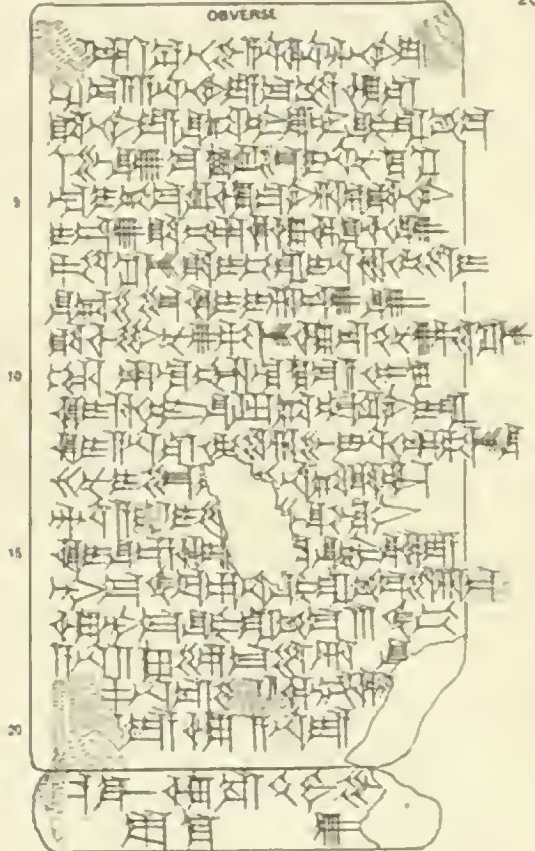
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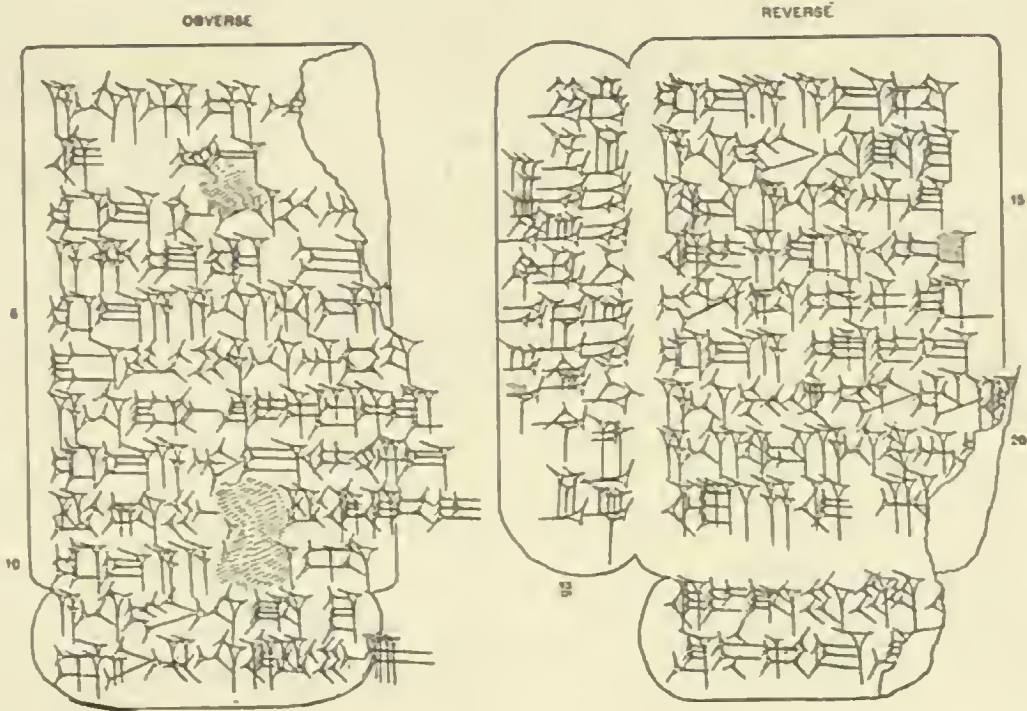
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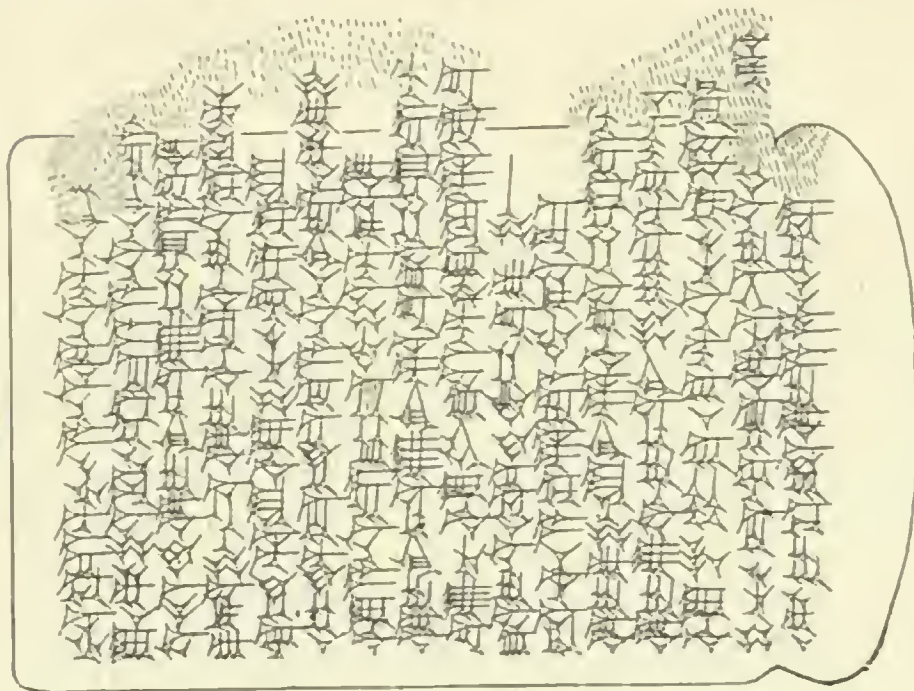


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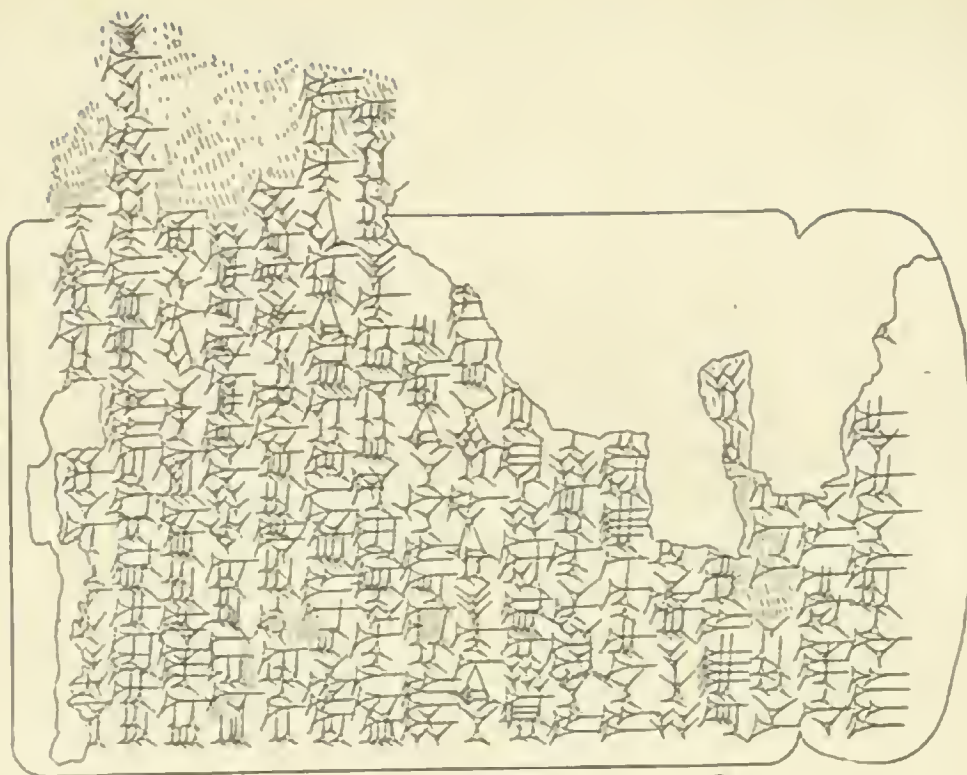


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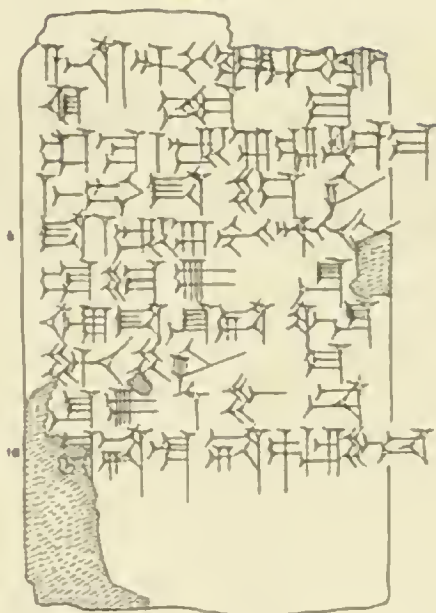


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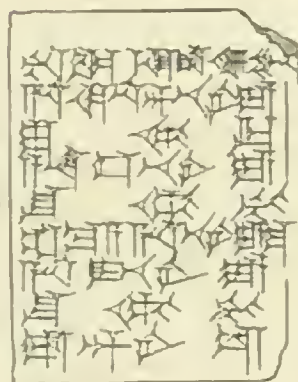


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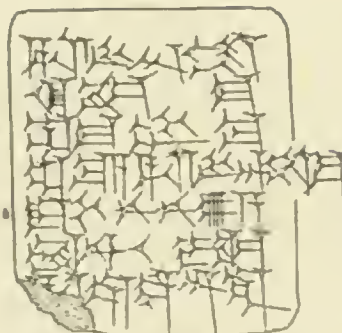


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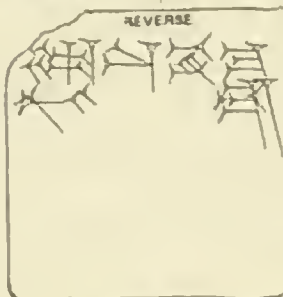


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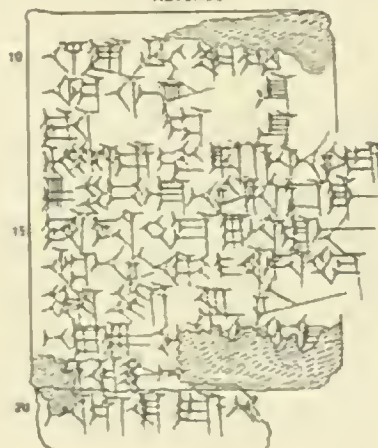


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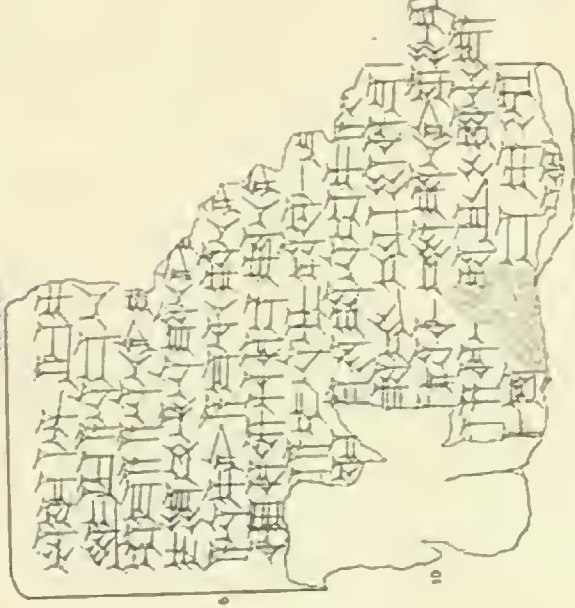


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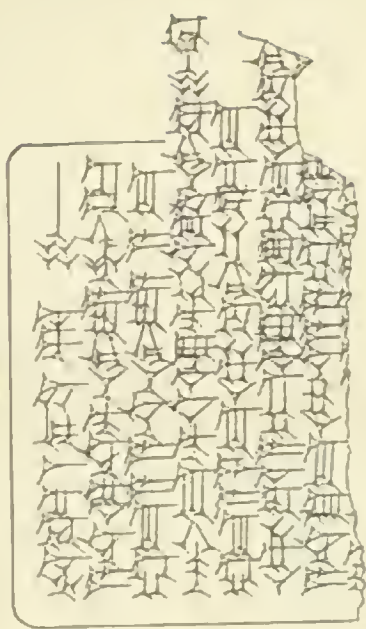
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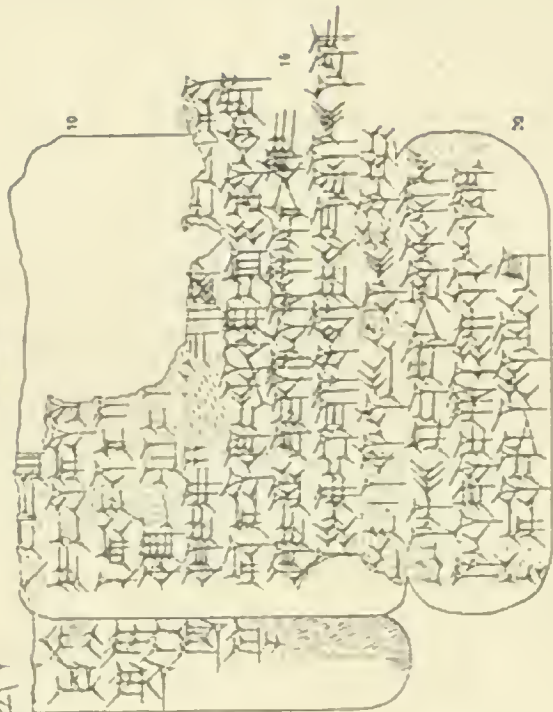
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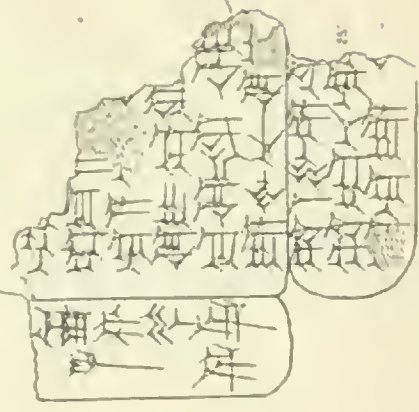
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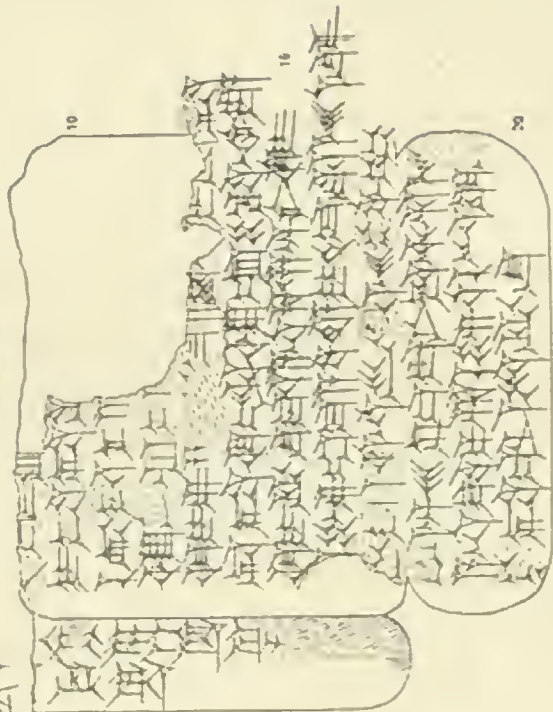
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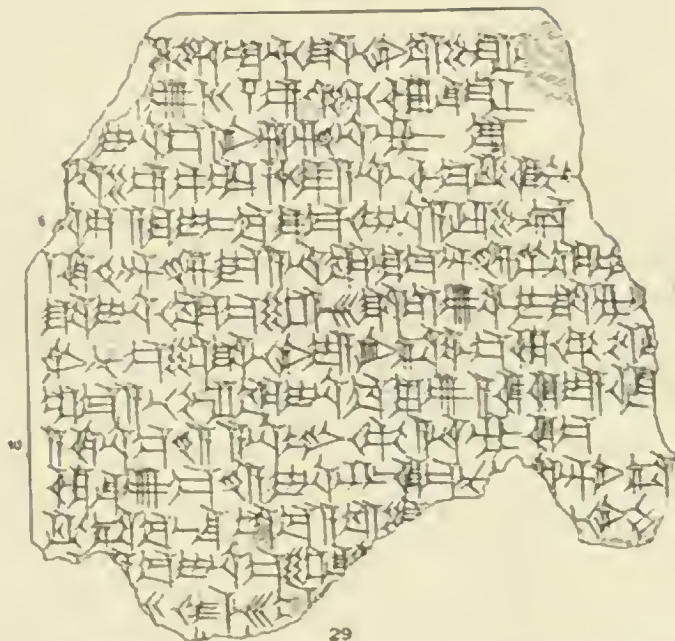
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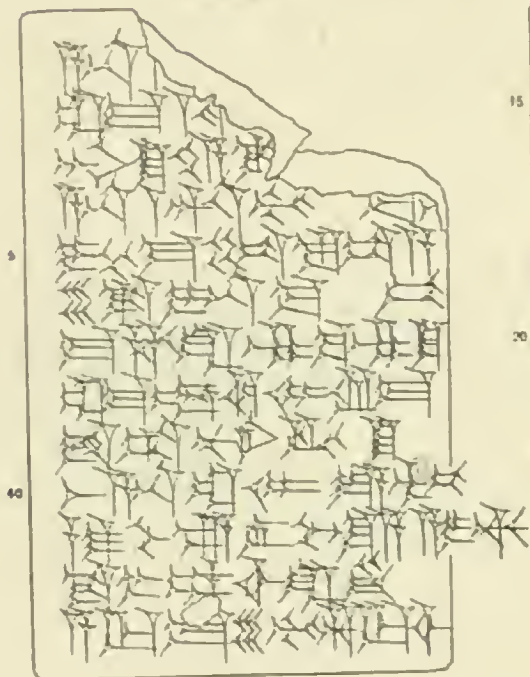
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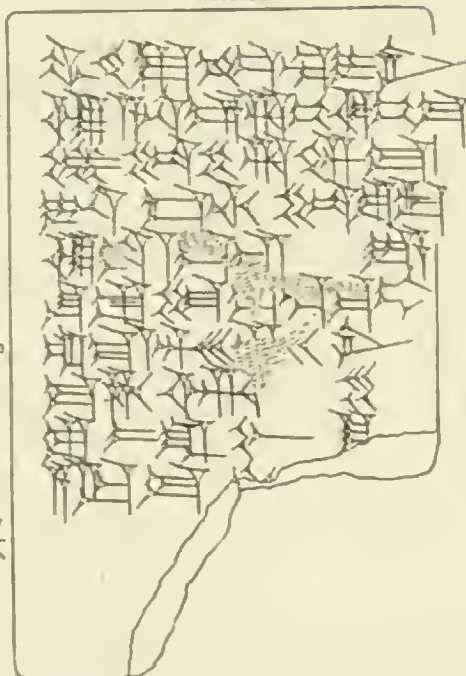
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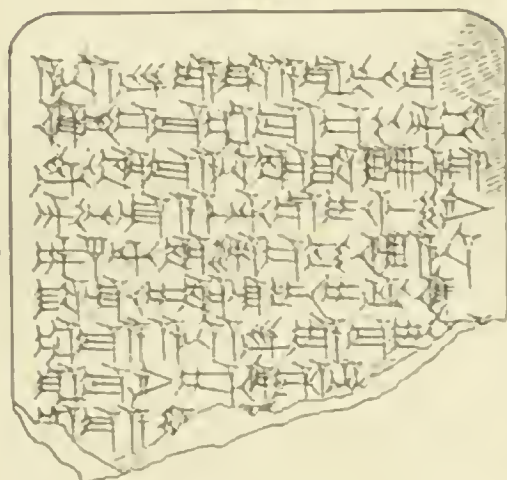


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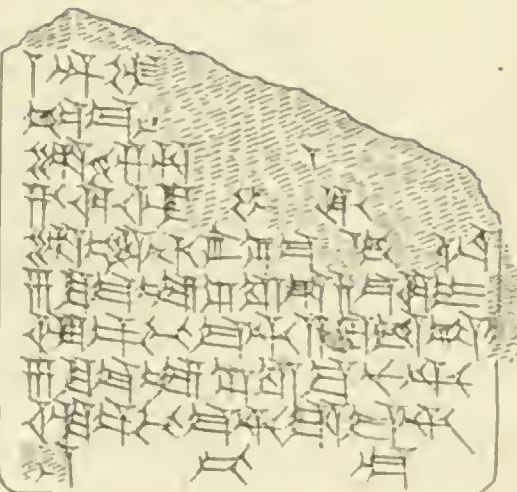


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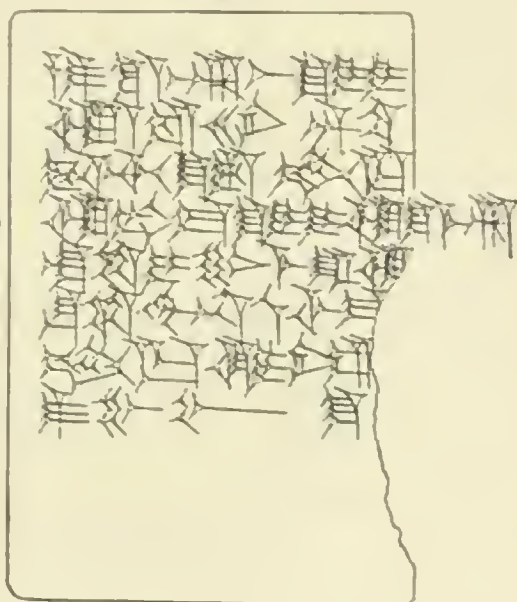


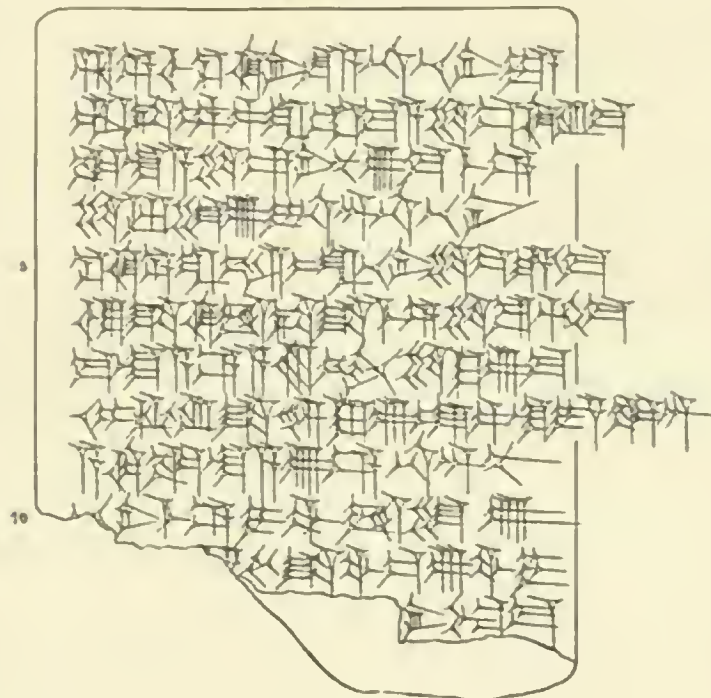
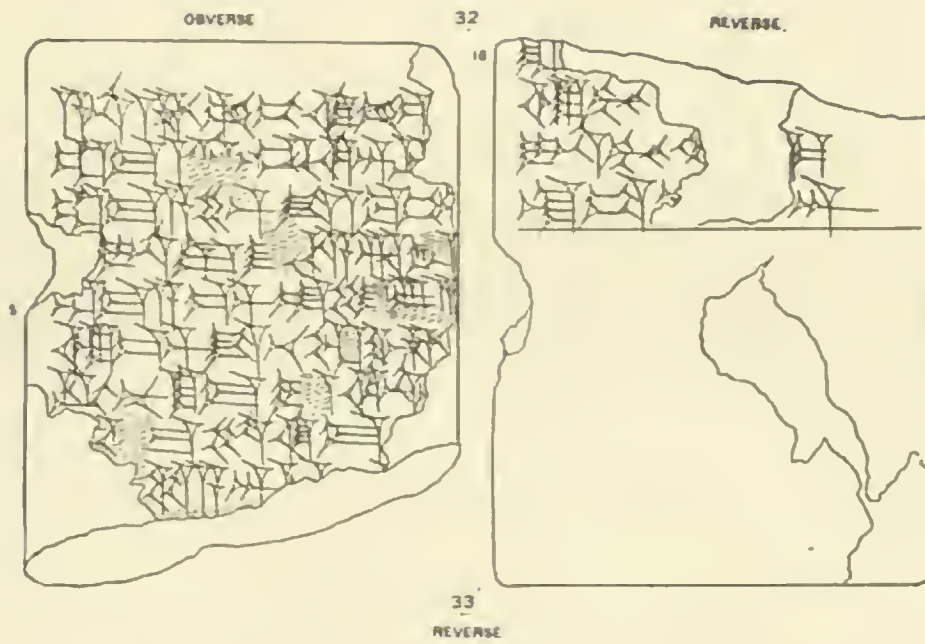
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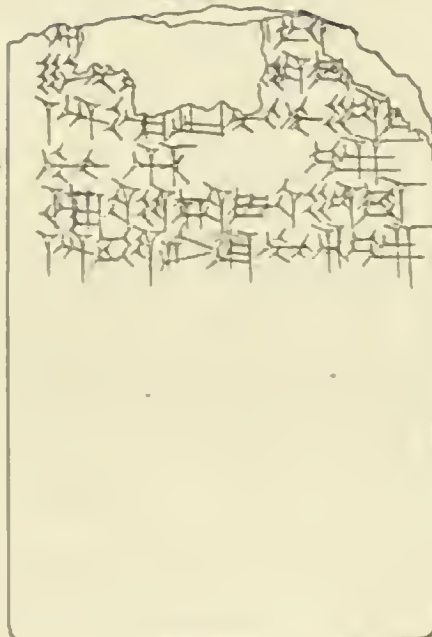
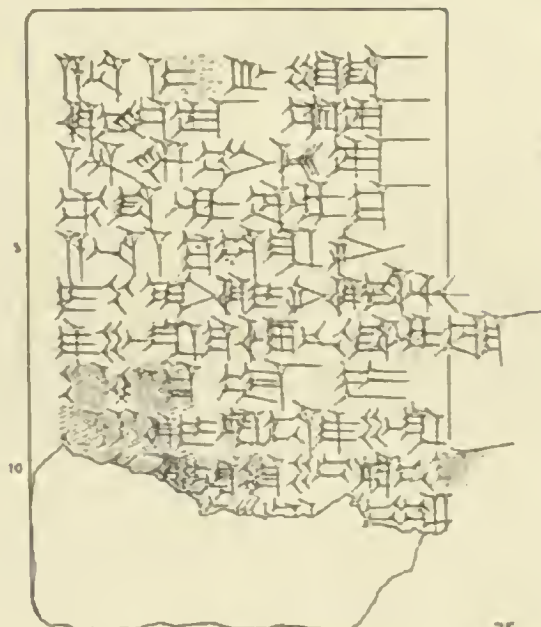




OBVERSE

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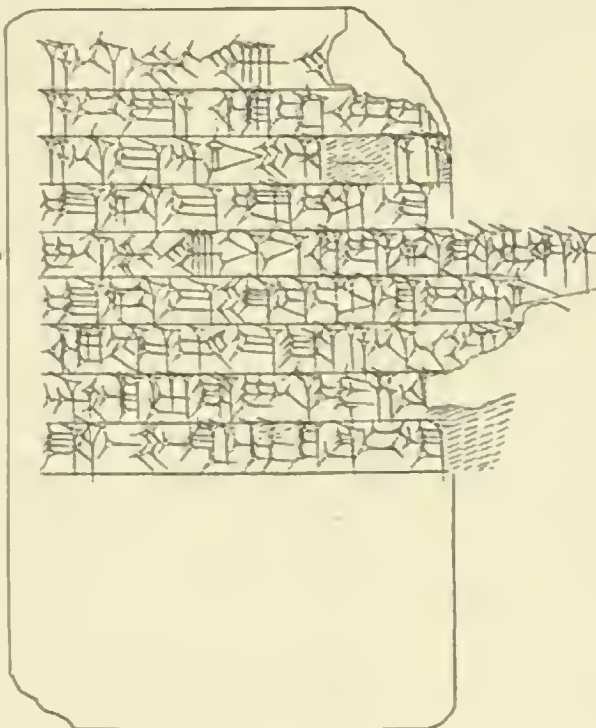
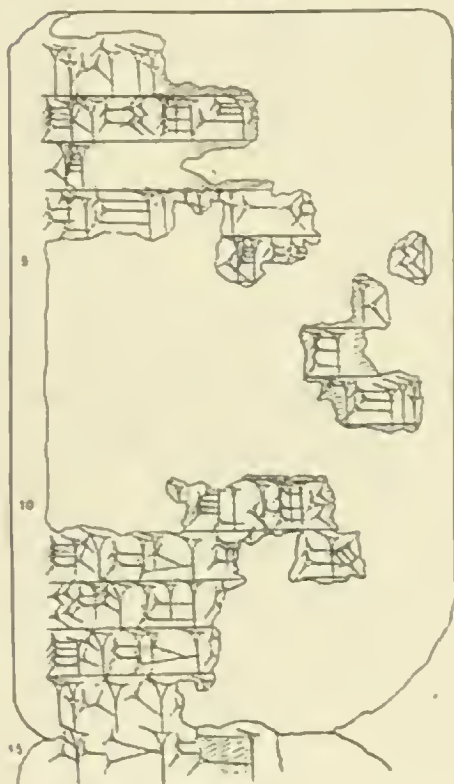
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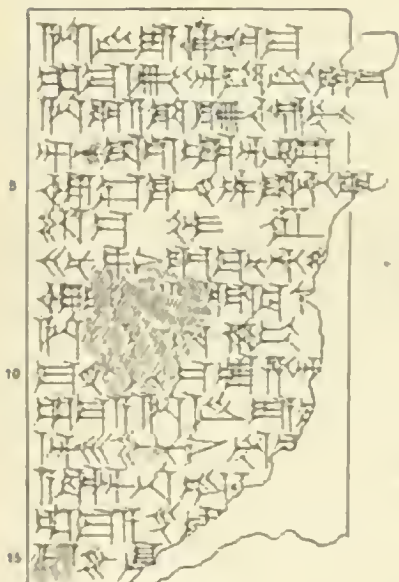
OBVERSE

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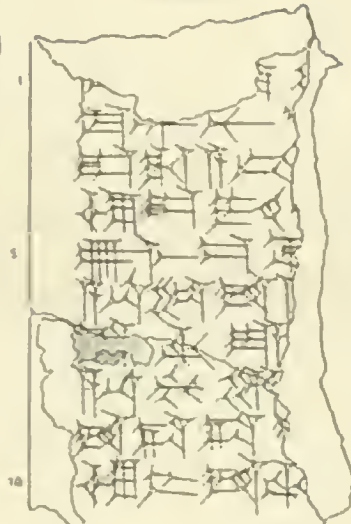
REVERSE



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OVERSE

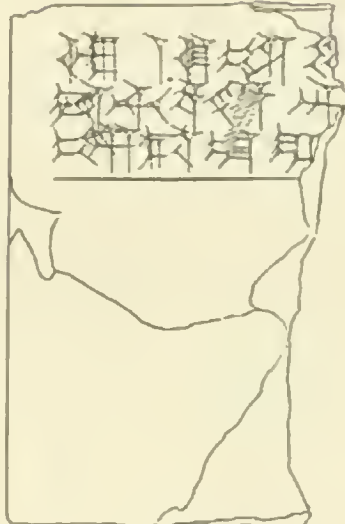


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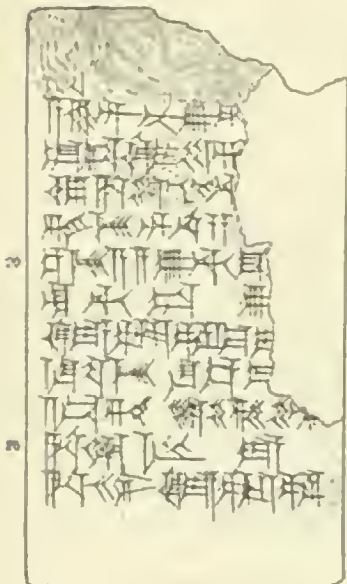


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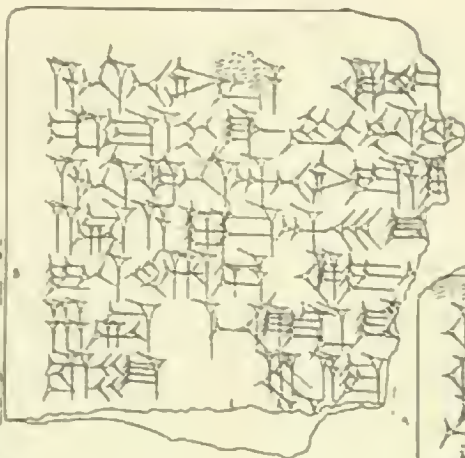
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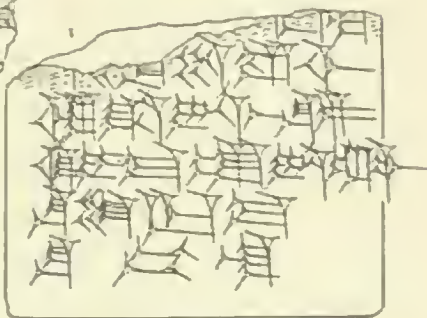
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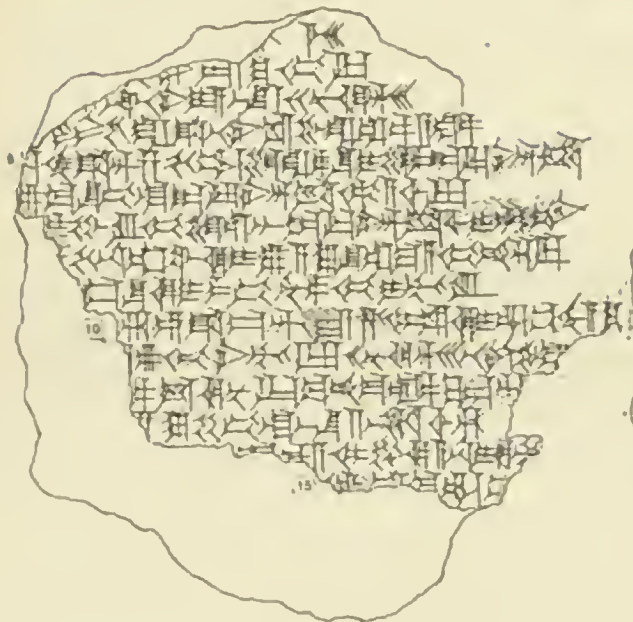
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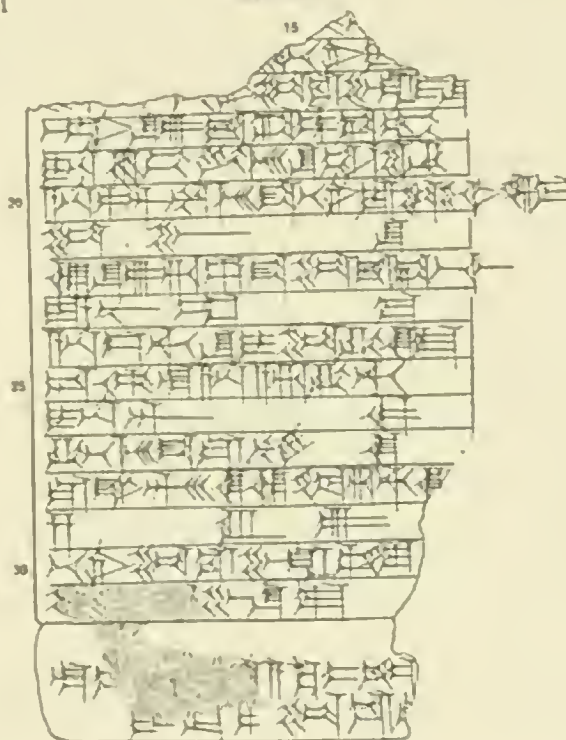
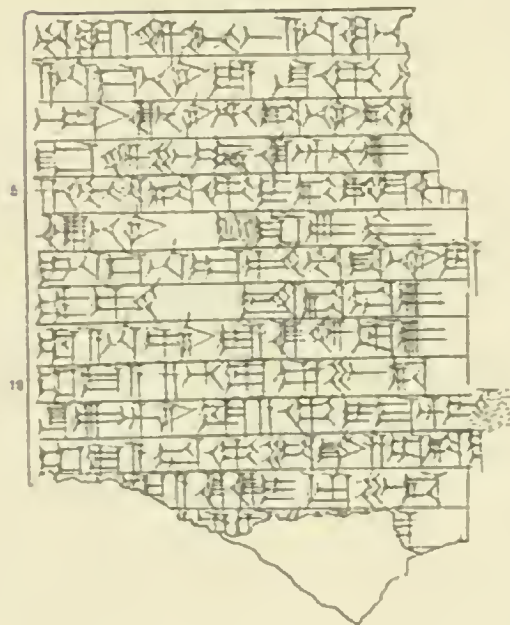
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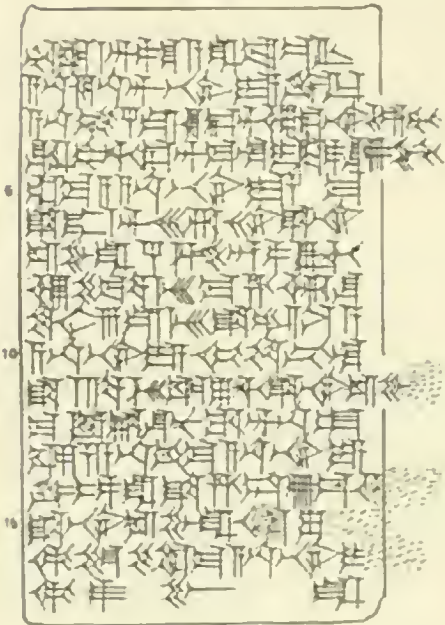


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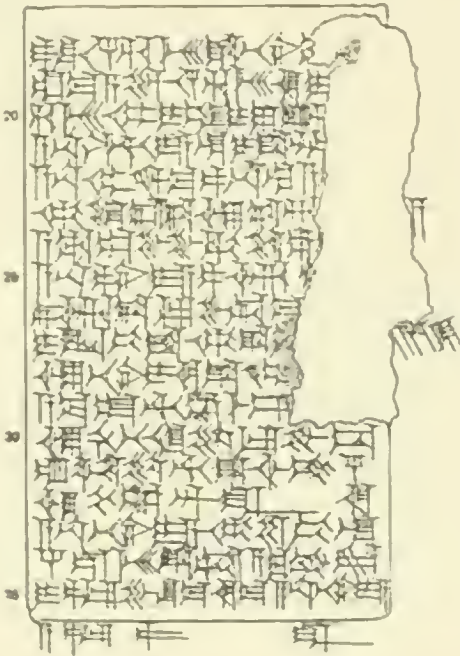


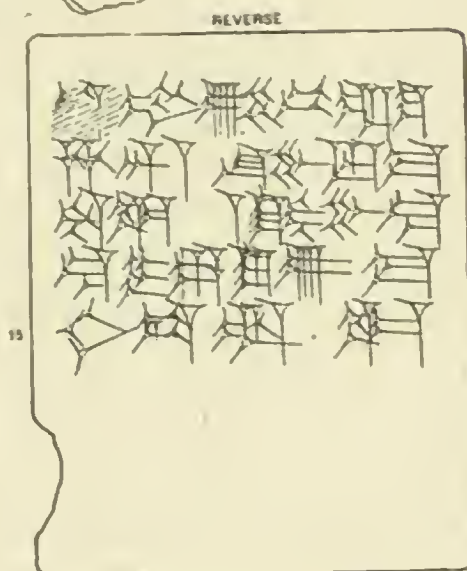
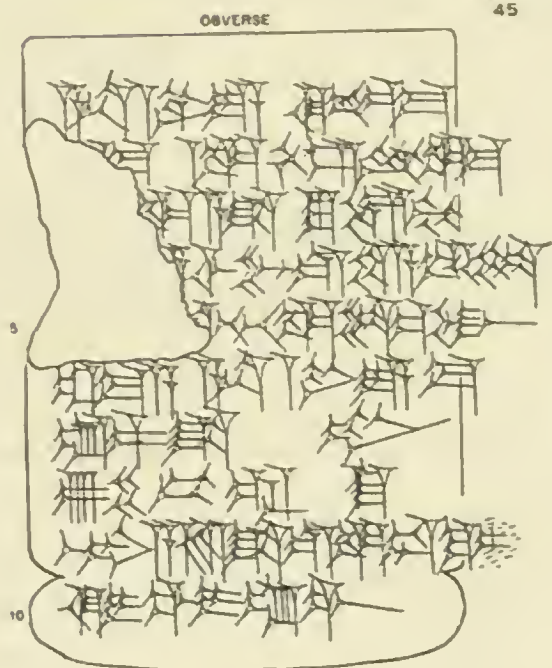
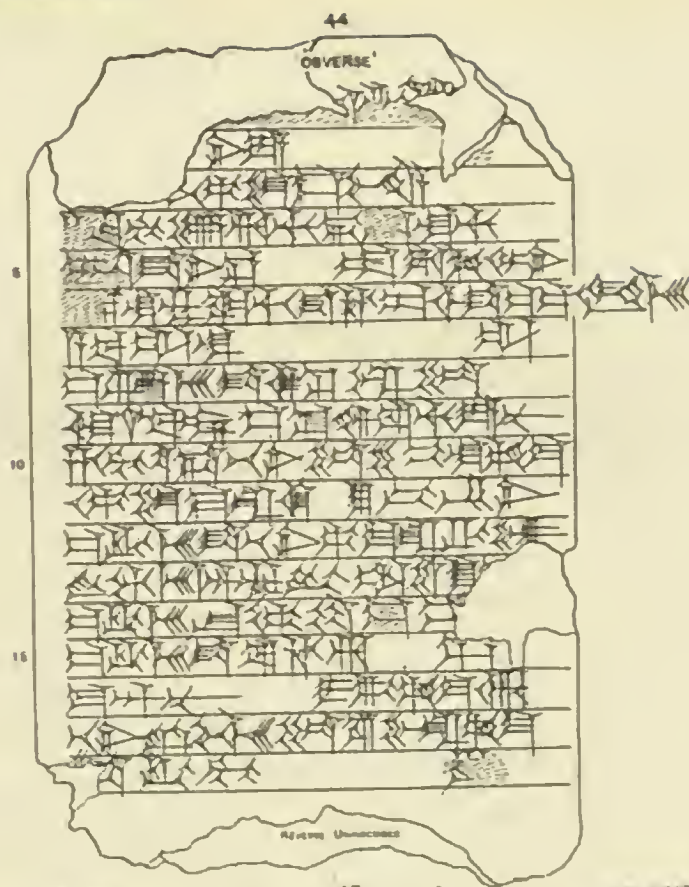
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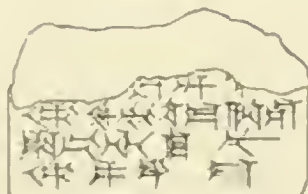
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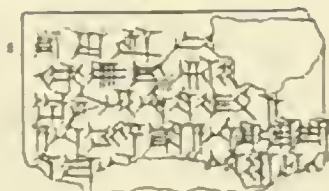


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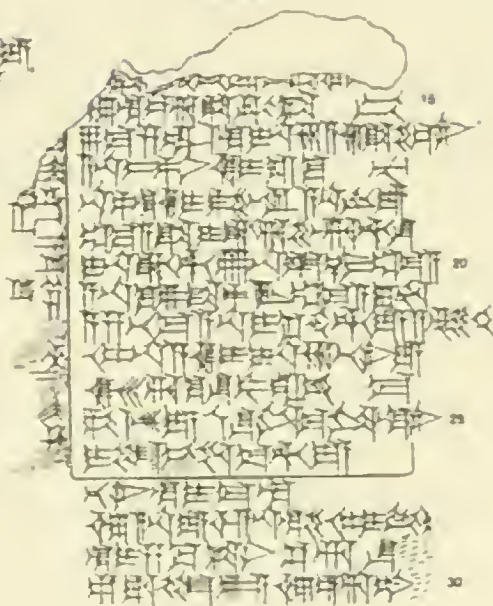


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OBVERSE

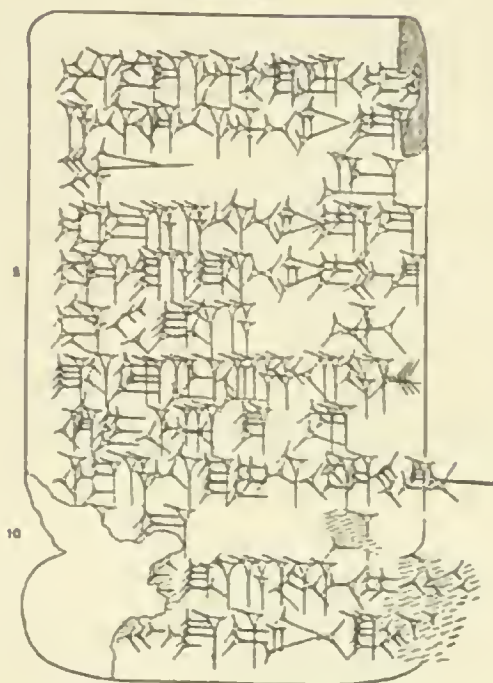


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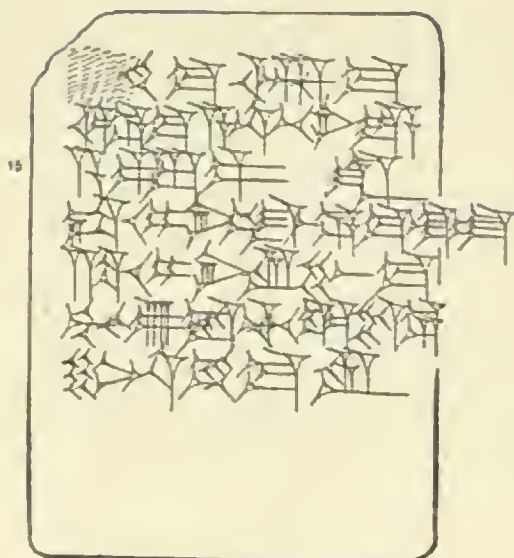


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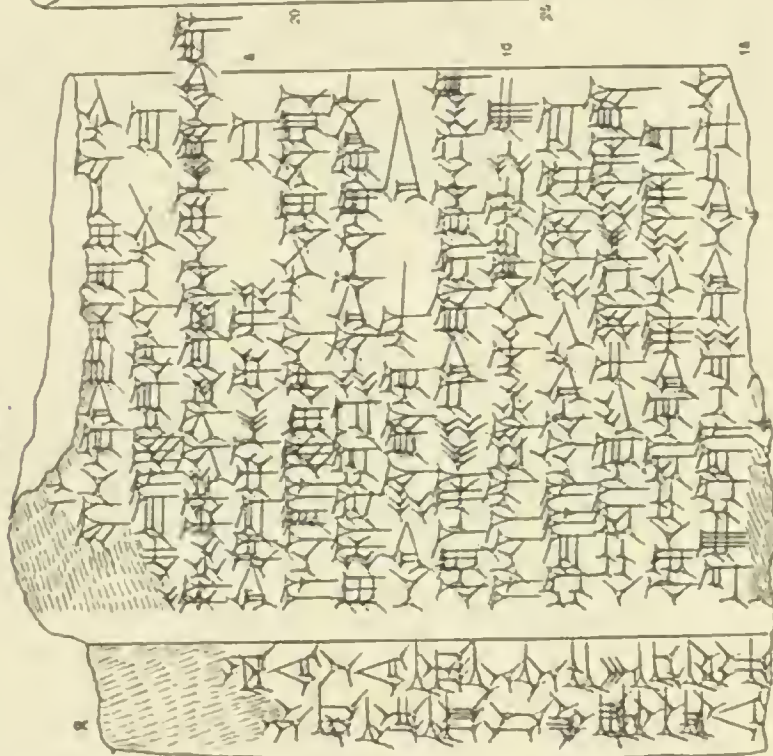


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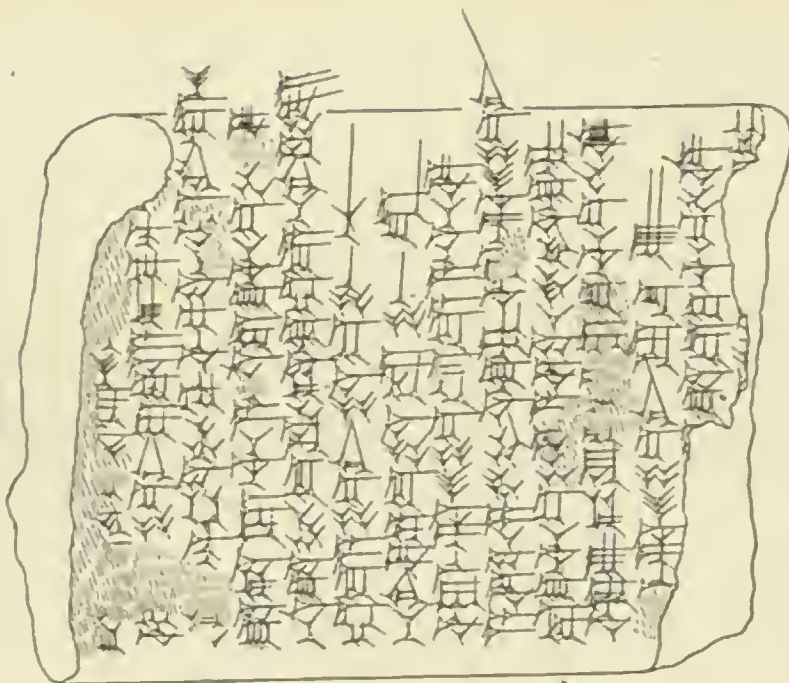


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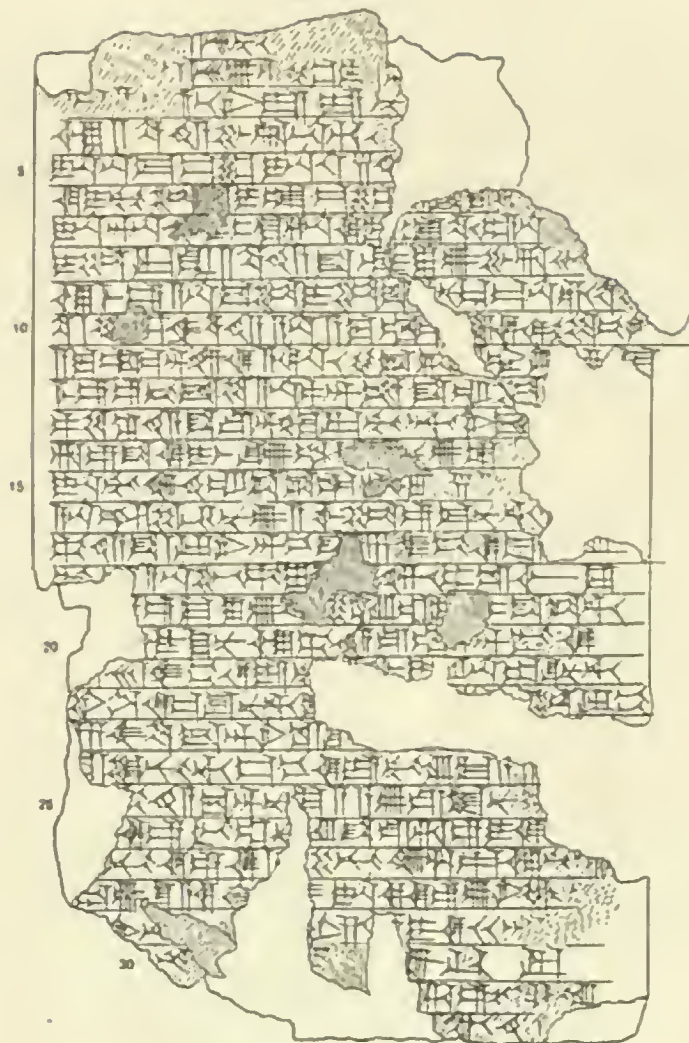


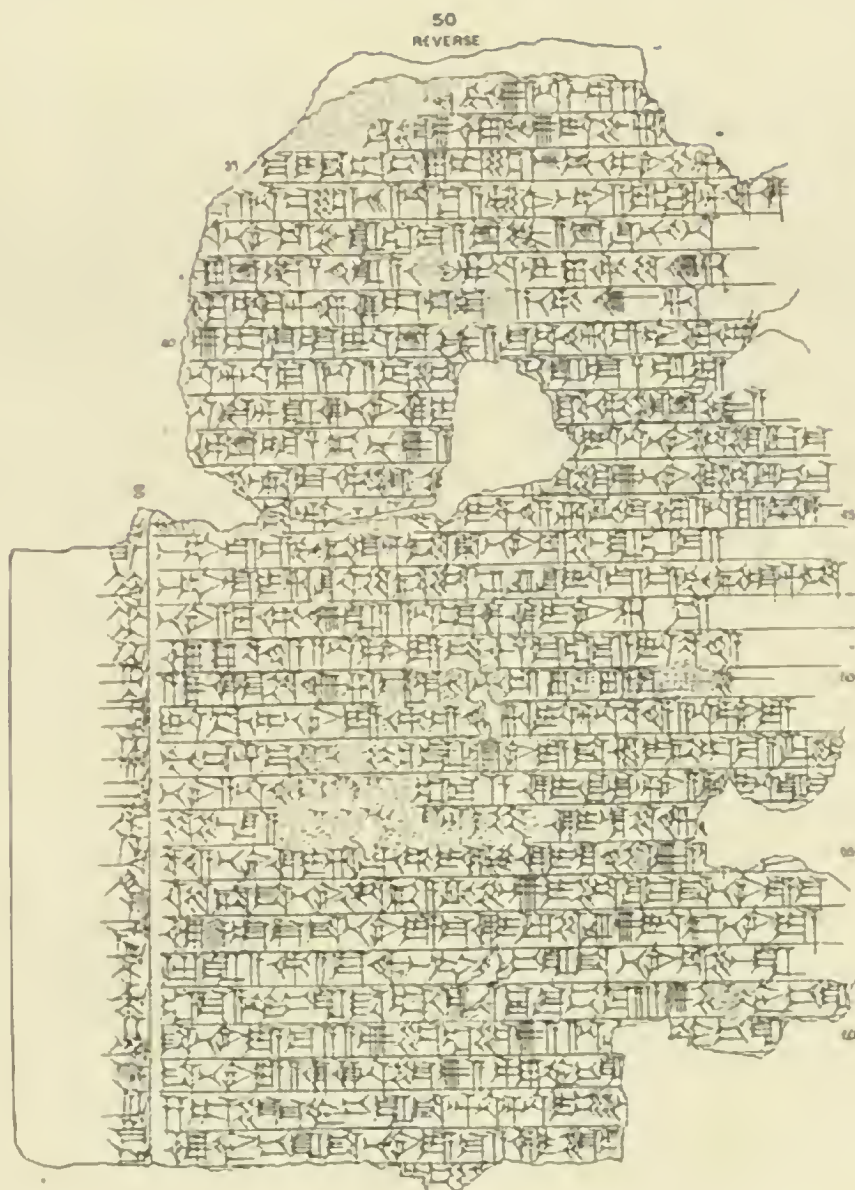
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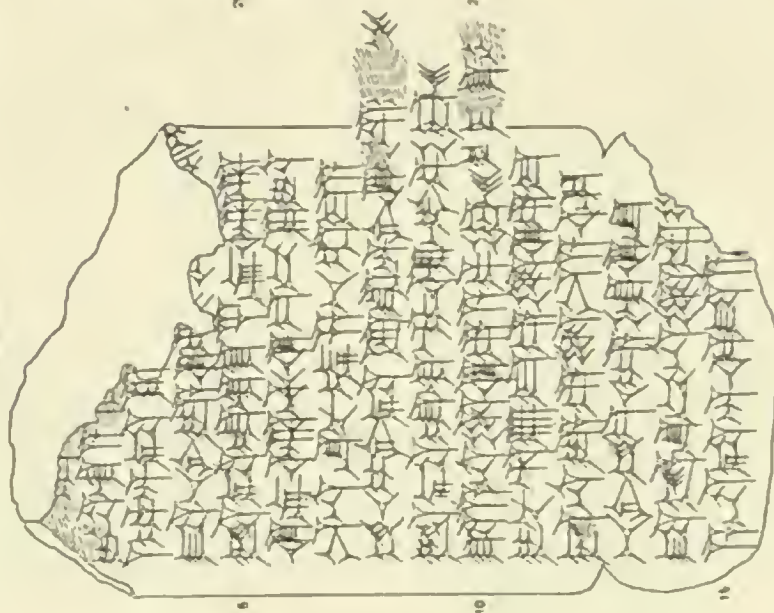
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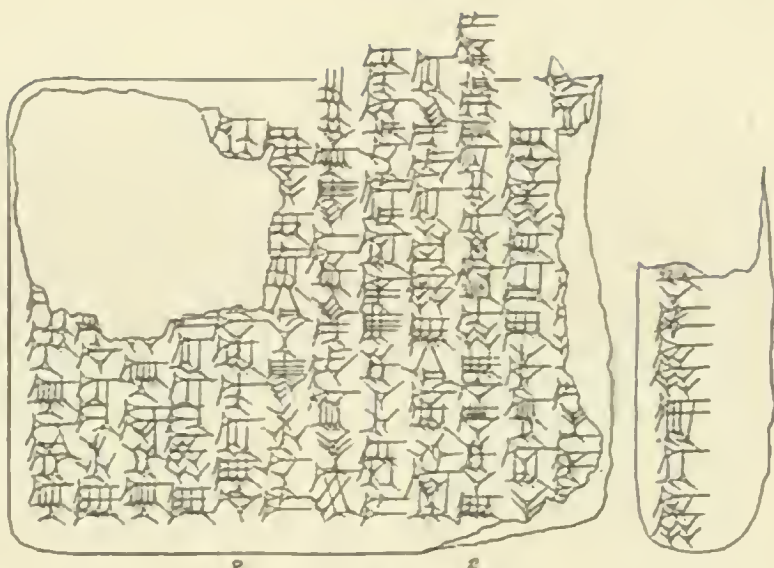


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OBVERSE



REVERSE



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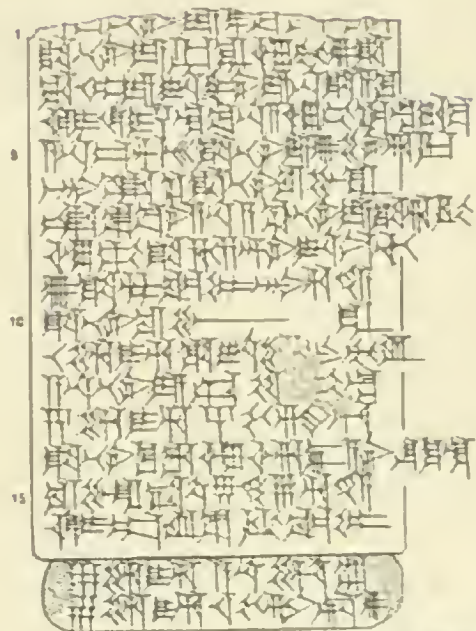
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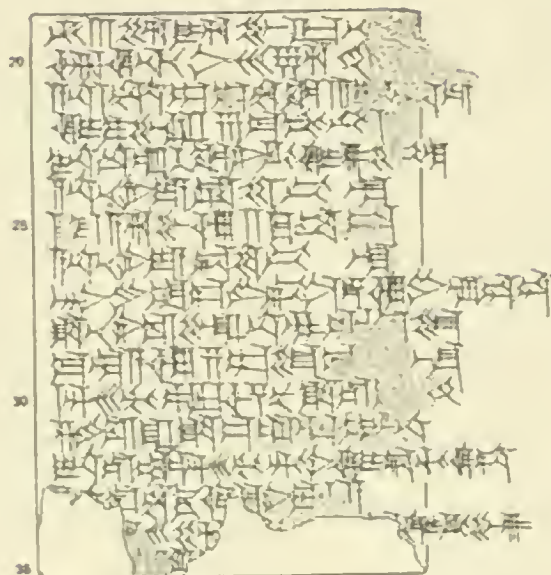
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ORVERSE

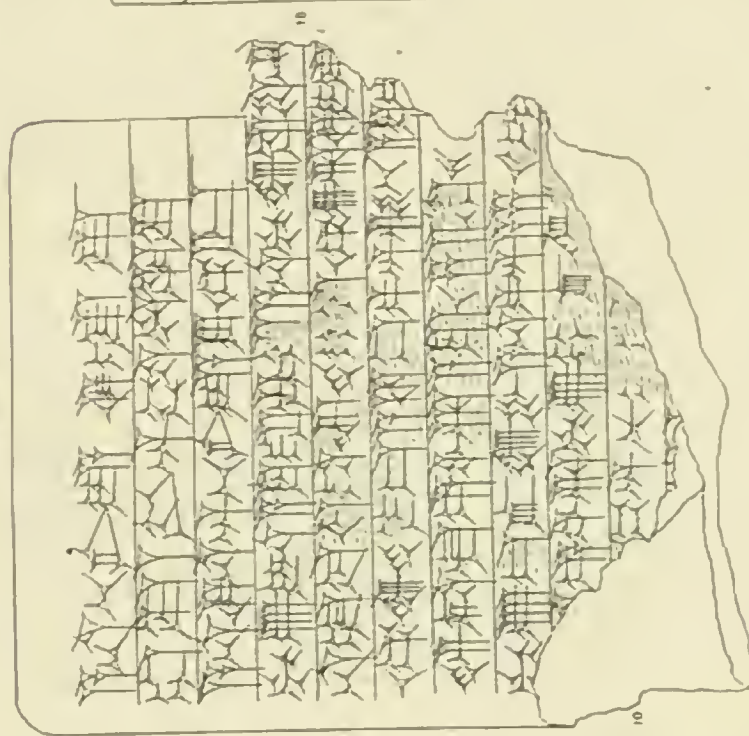


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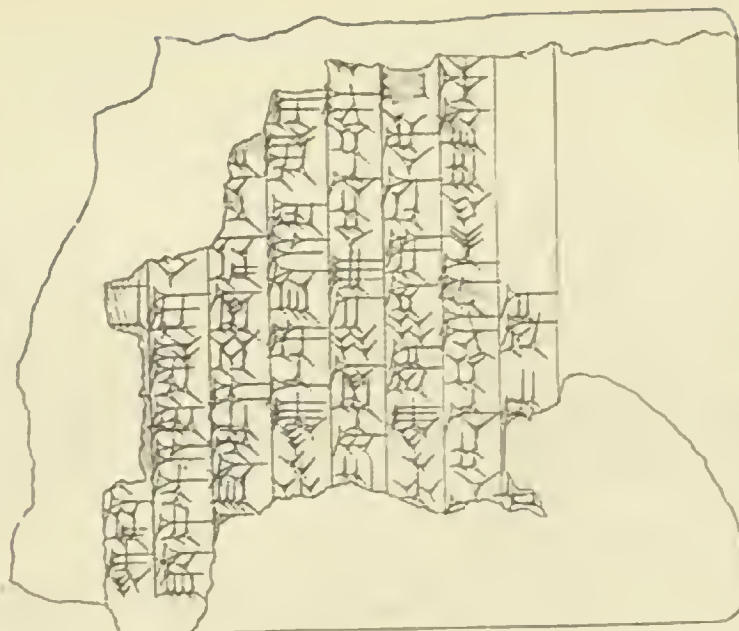


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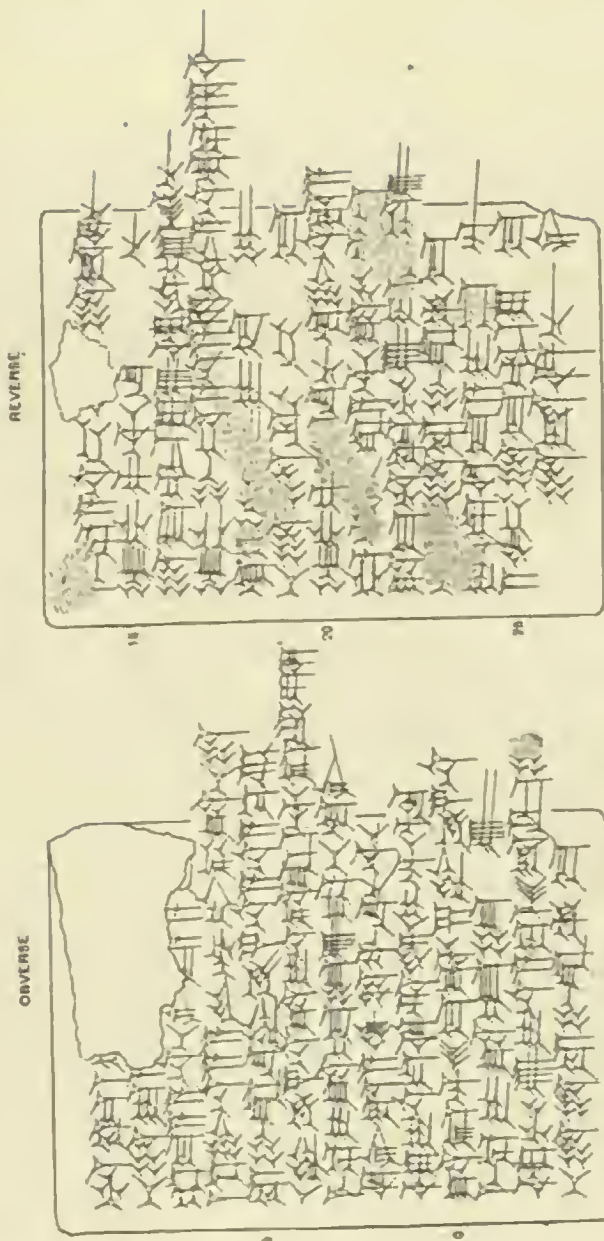
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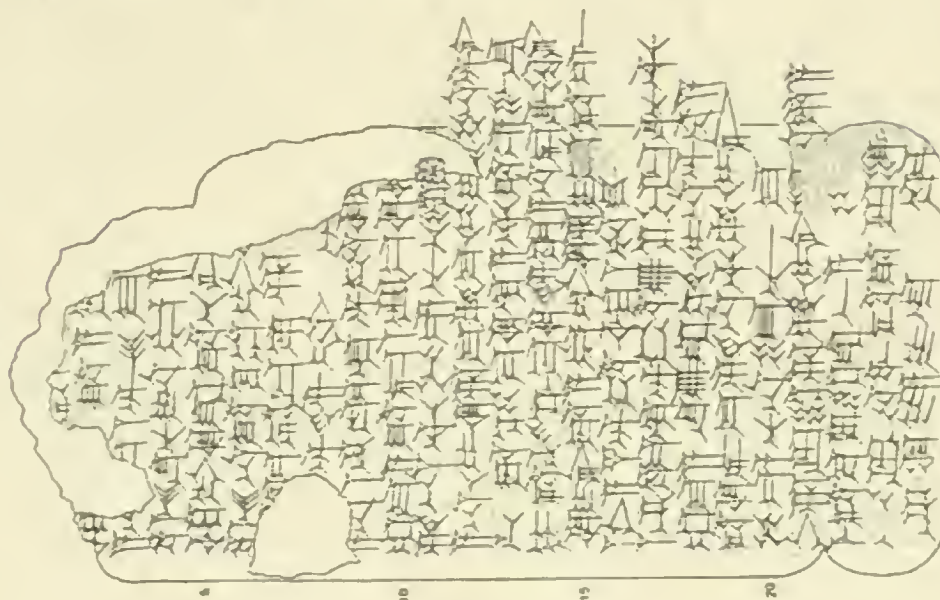
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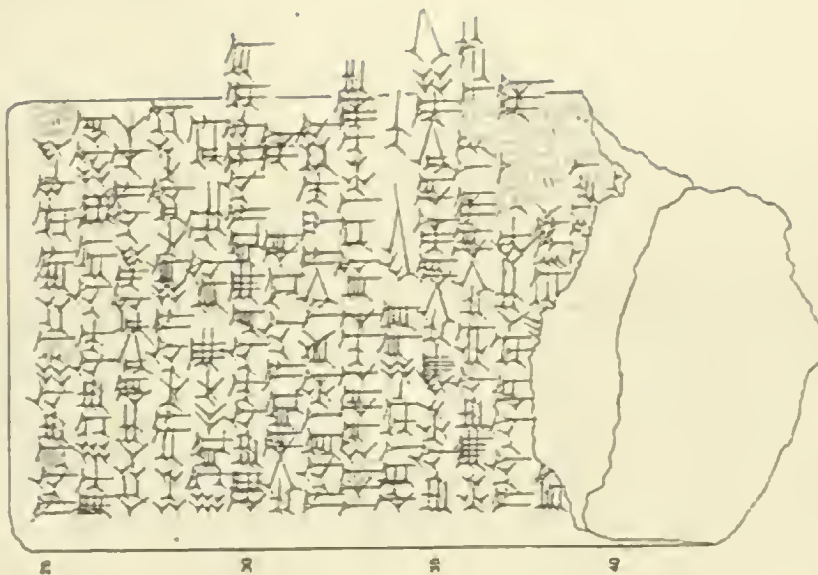
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OBVERSE



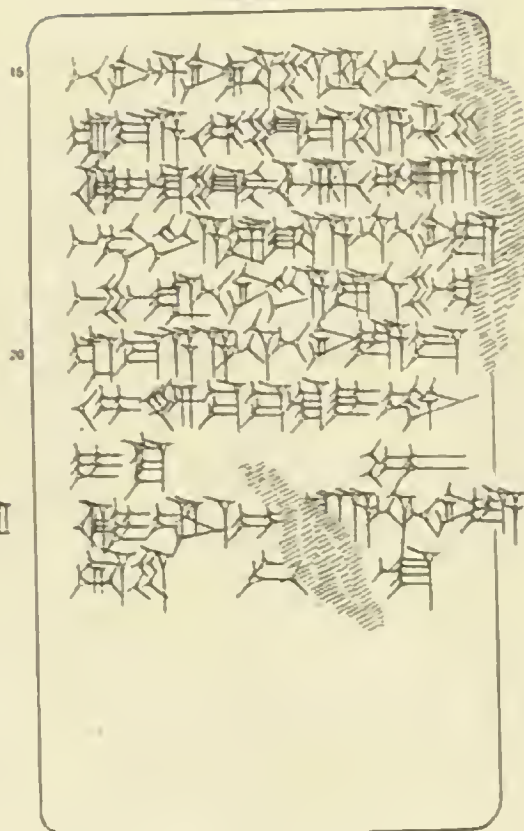
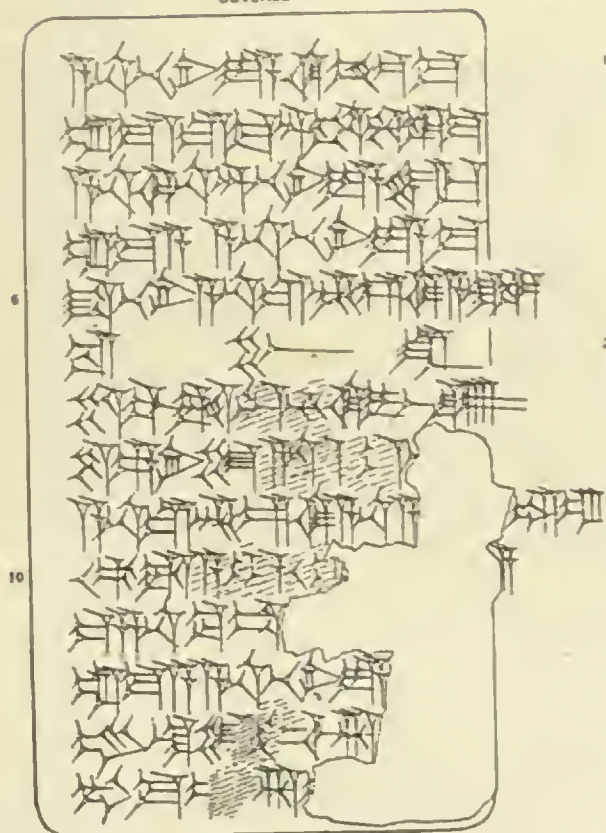
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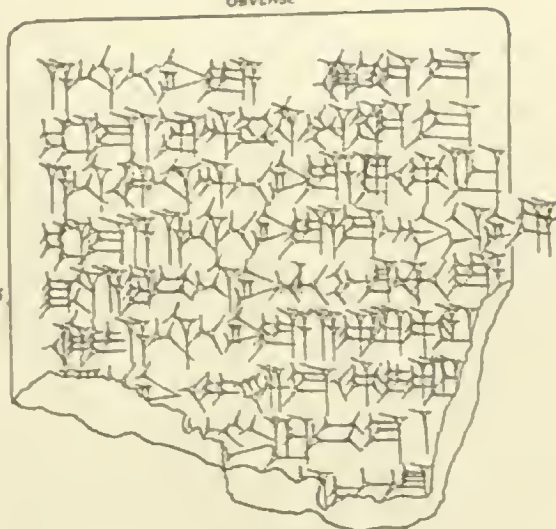
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OVERSE

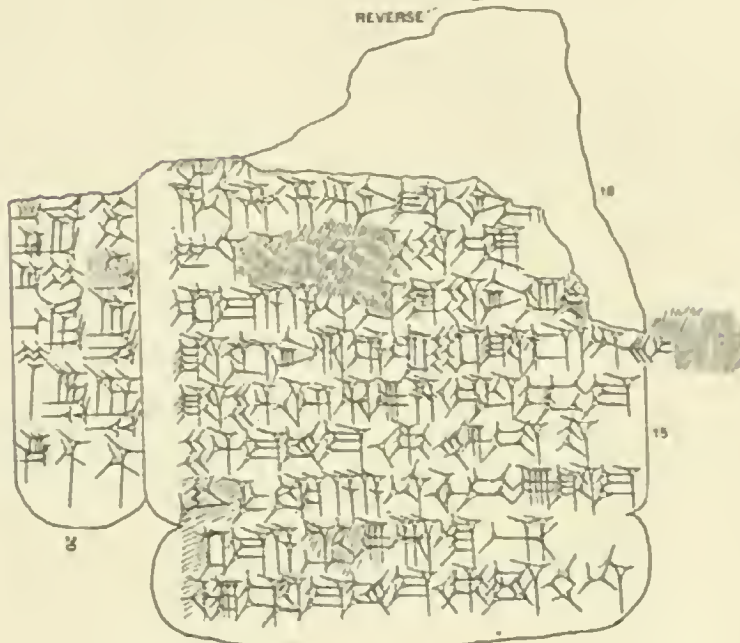
REVERSE



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OBVERSE



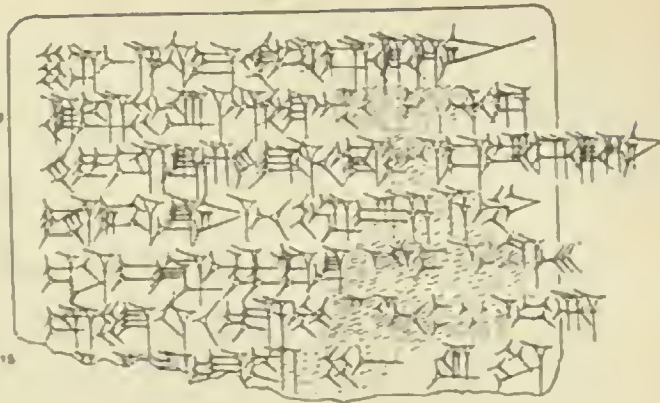
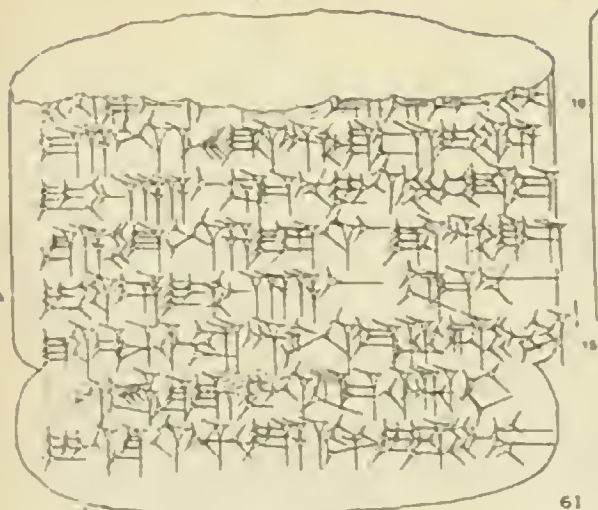
REVERSE



OBVERSE

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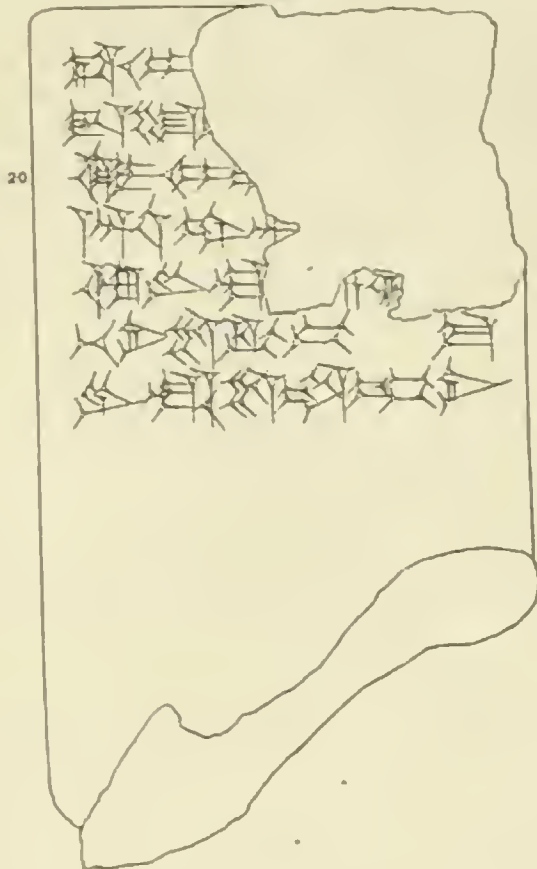
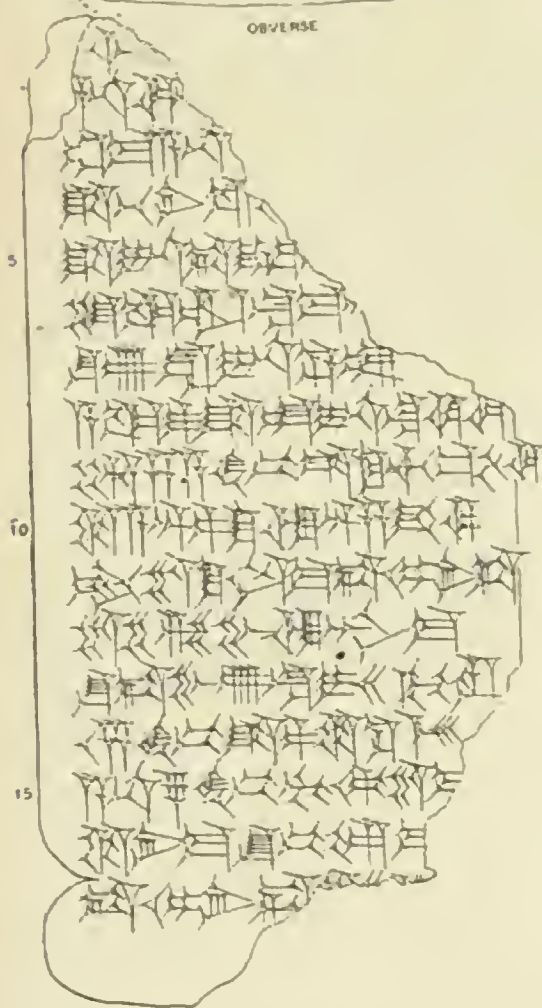
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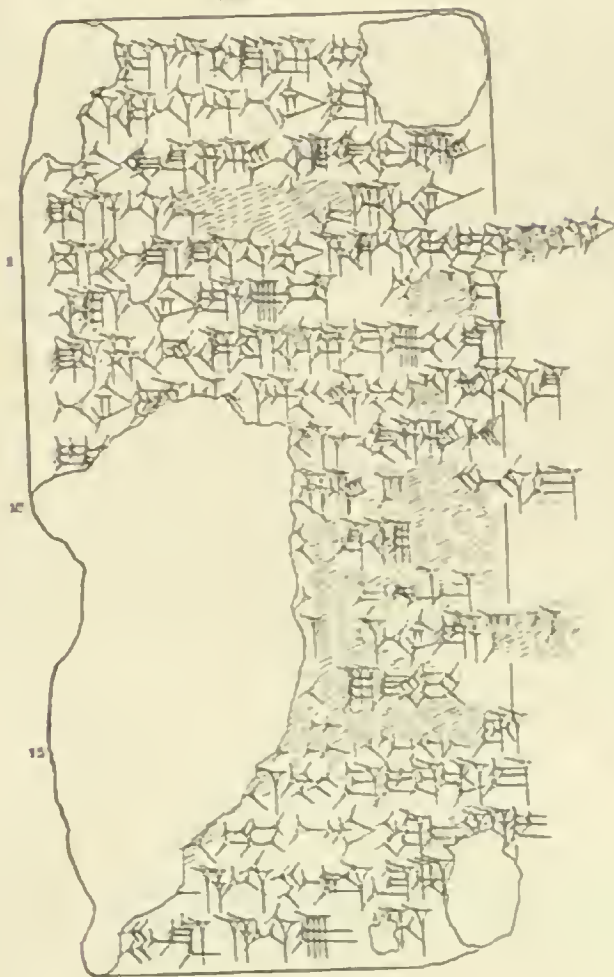
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REVERSE

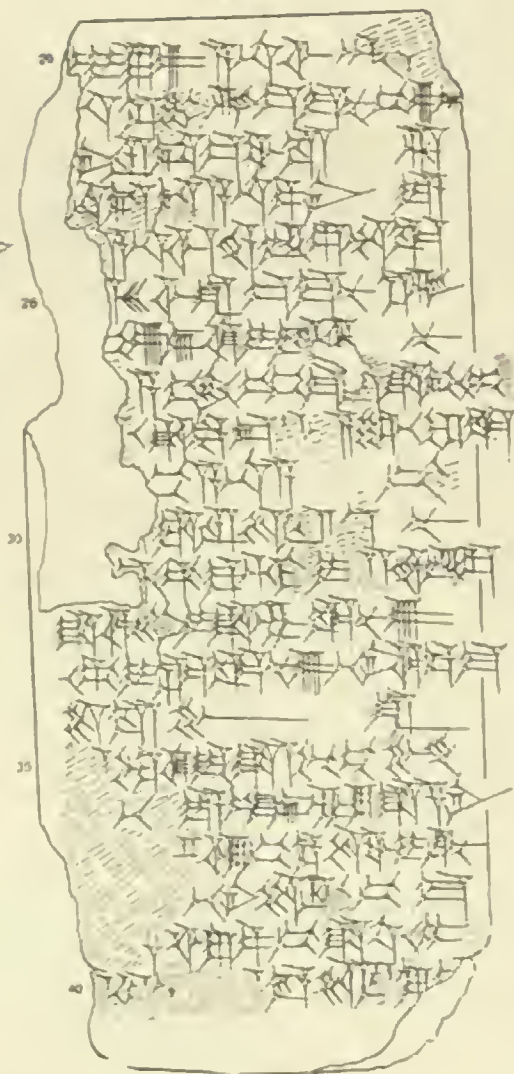


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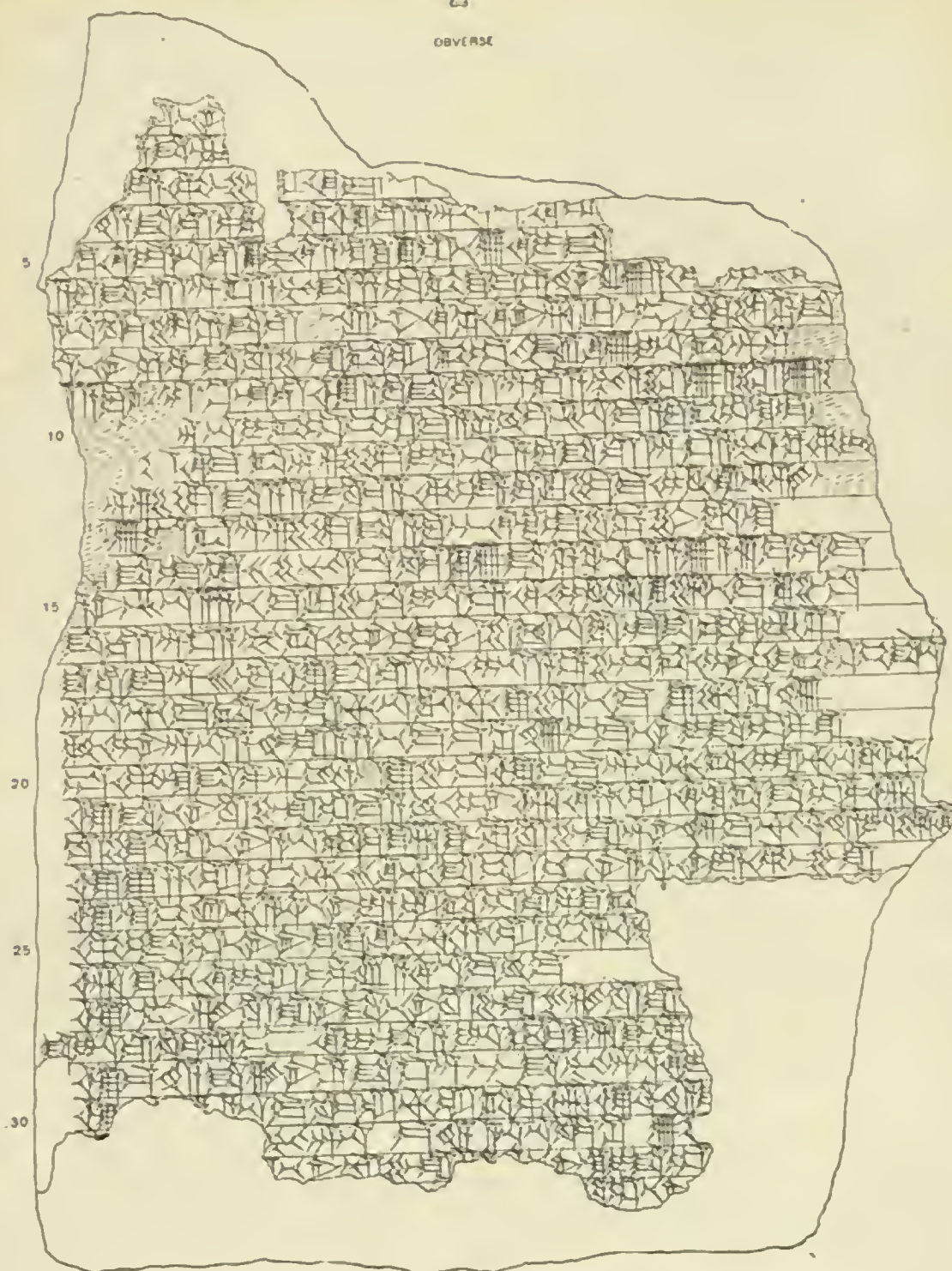


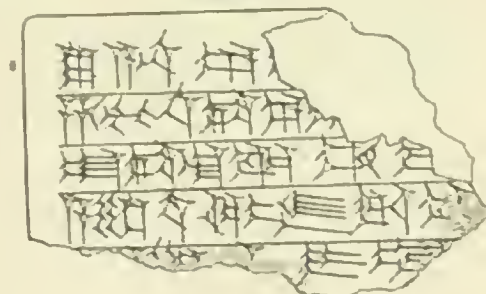
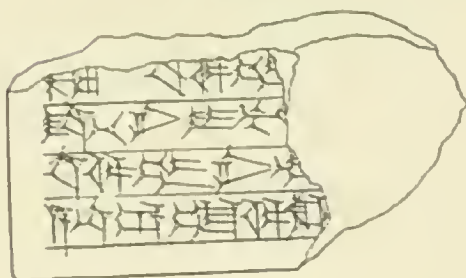
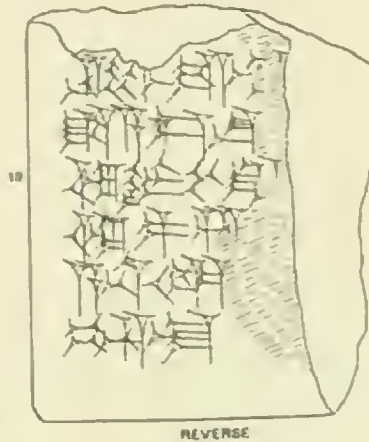
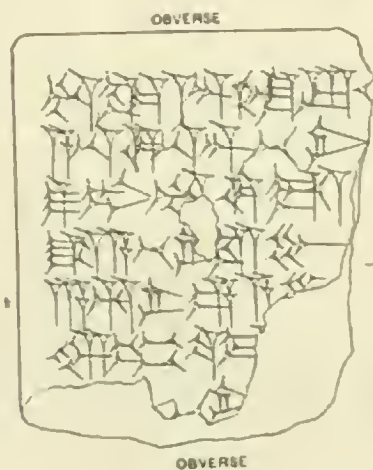
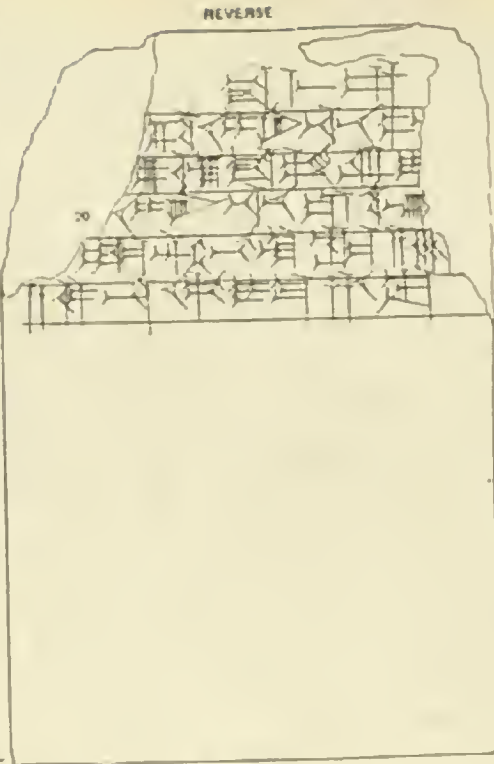
REVERSE



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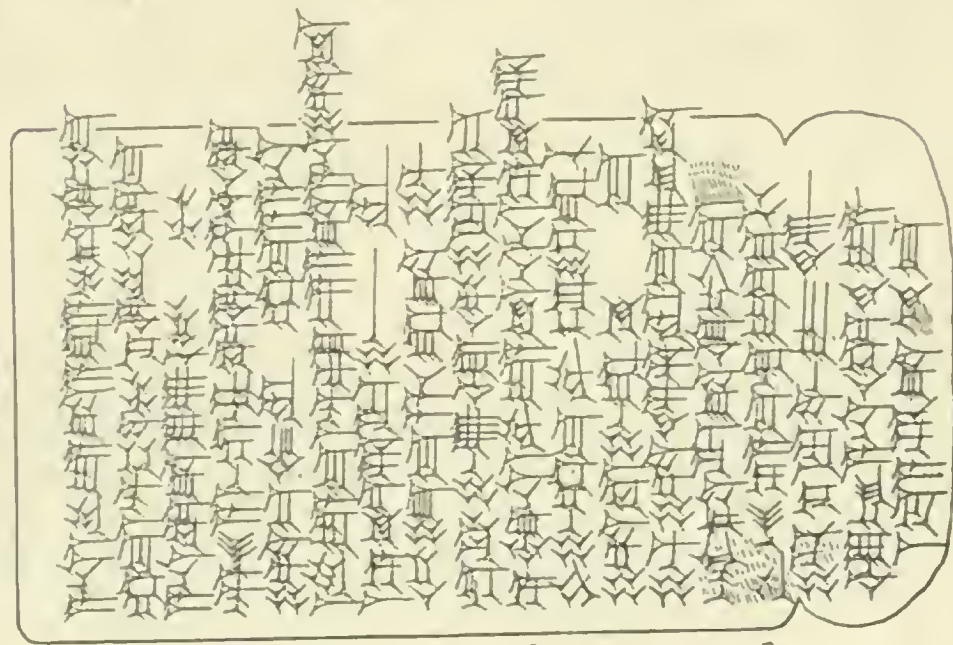
OBVERSE



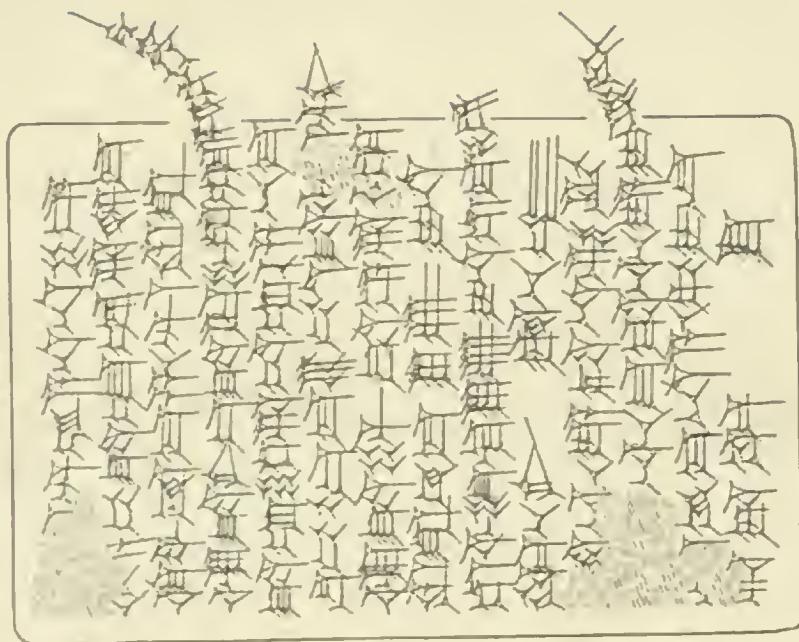


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OBVERSE



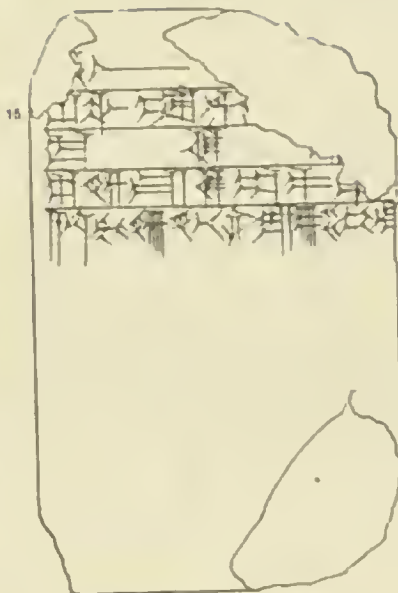
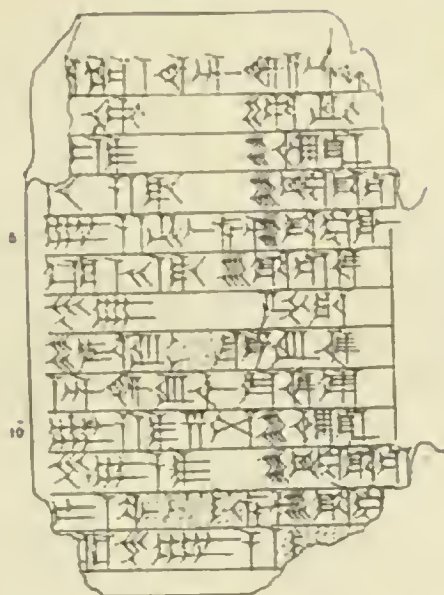
REVERSE



Obverse

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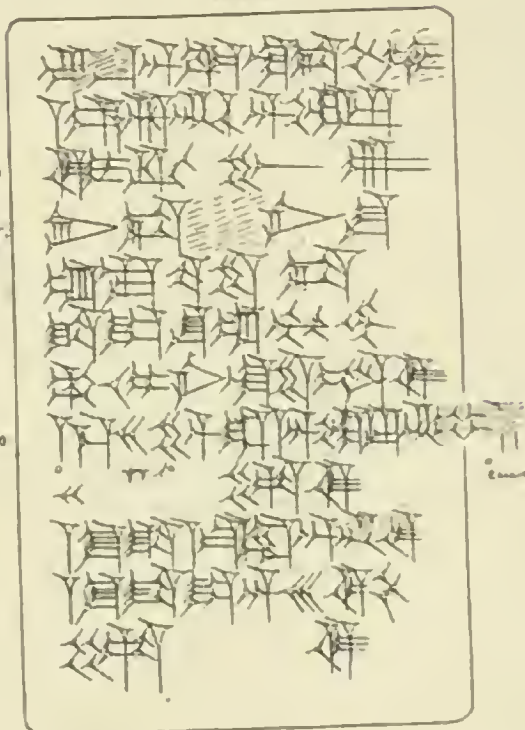
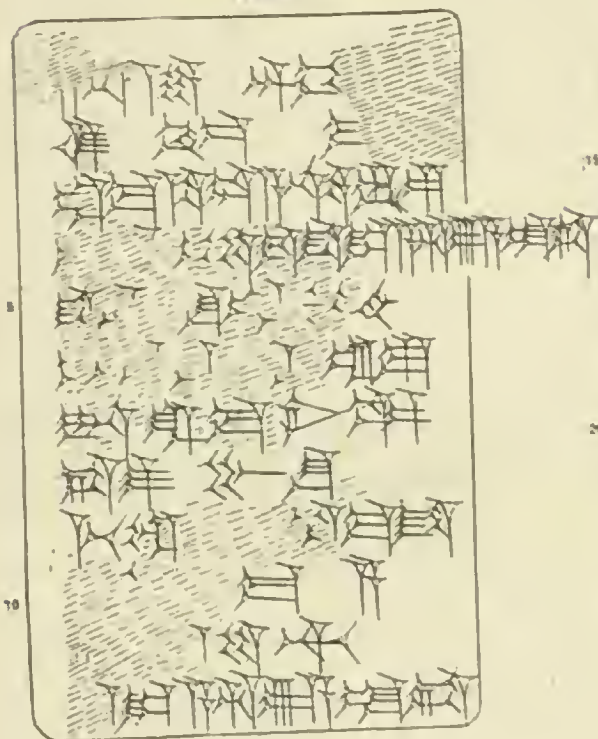
Reverse



Obverse

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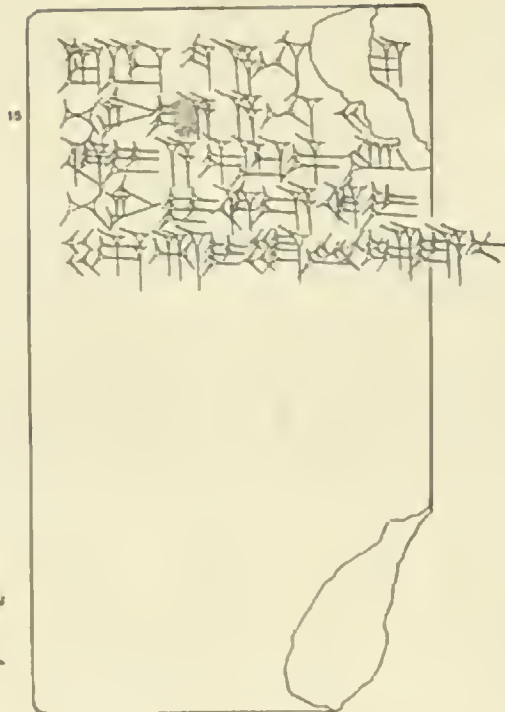
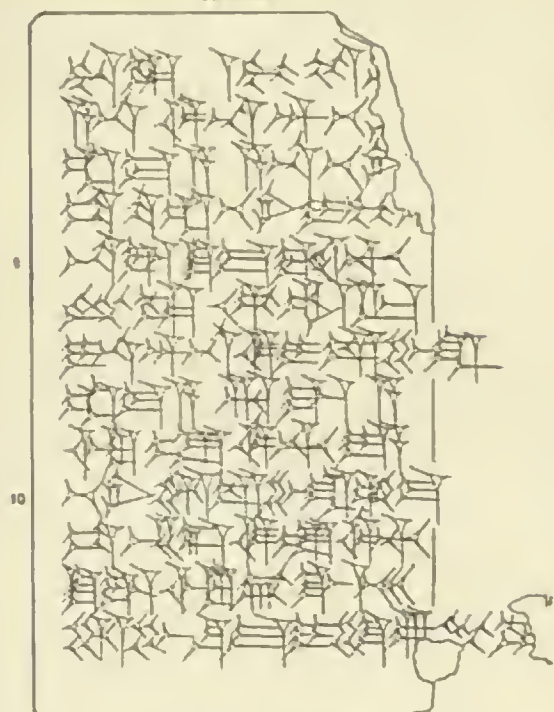
Reverse



OBVERSE

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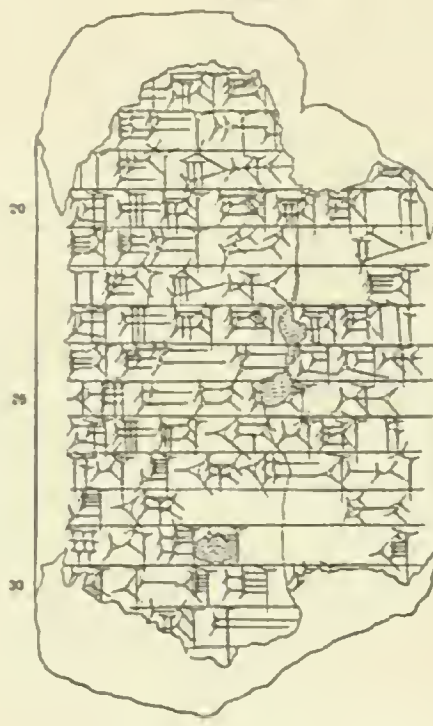
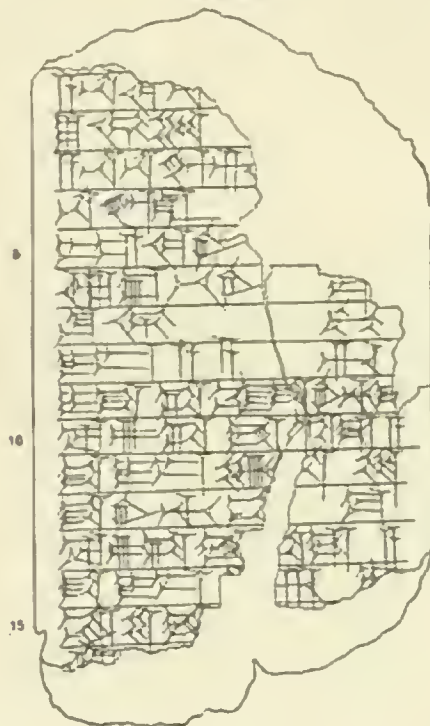
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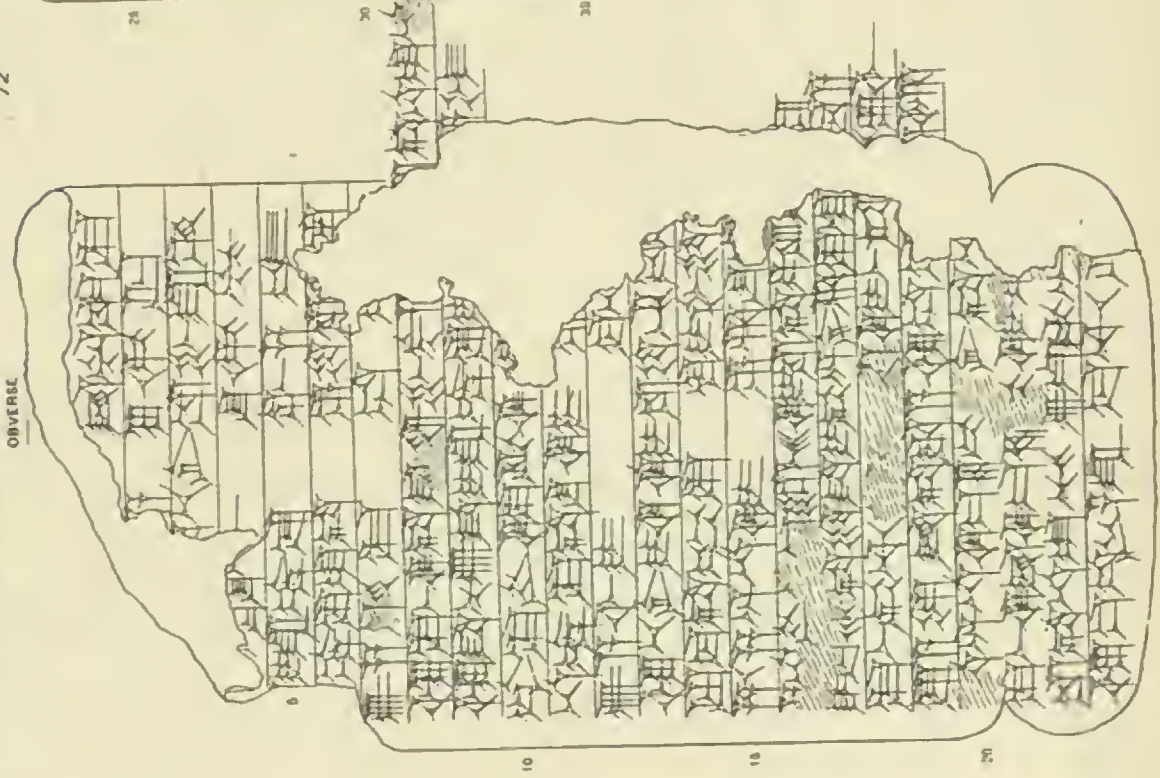
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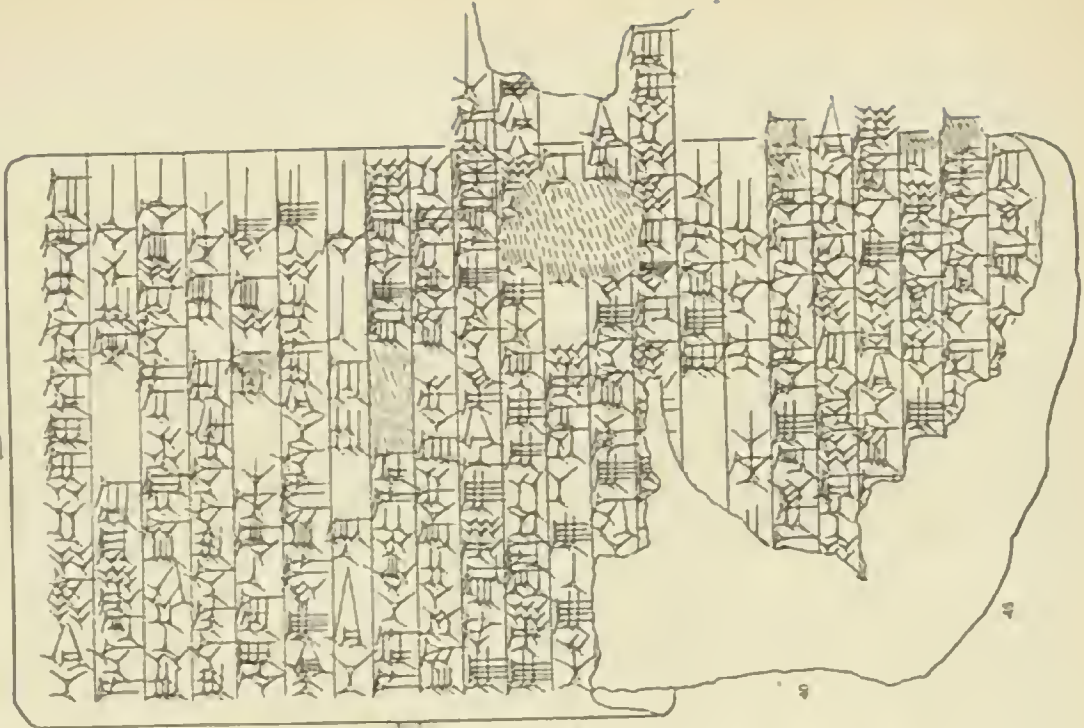
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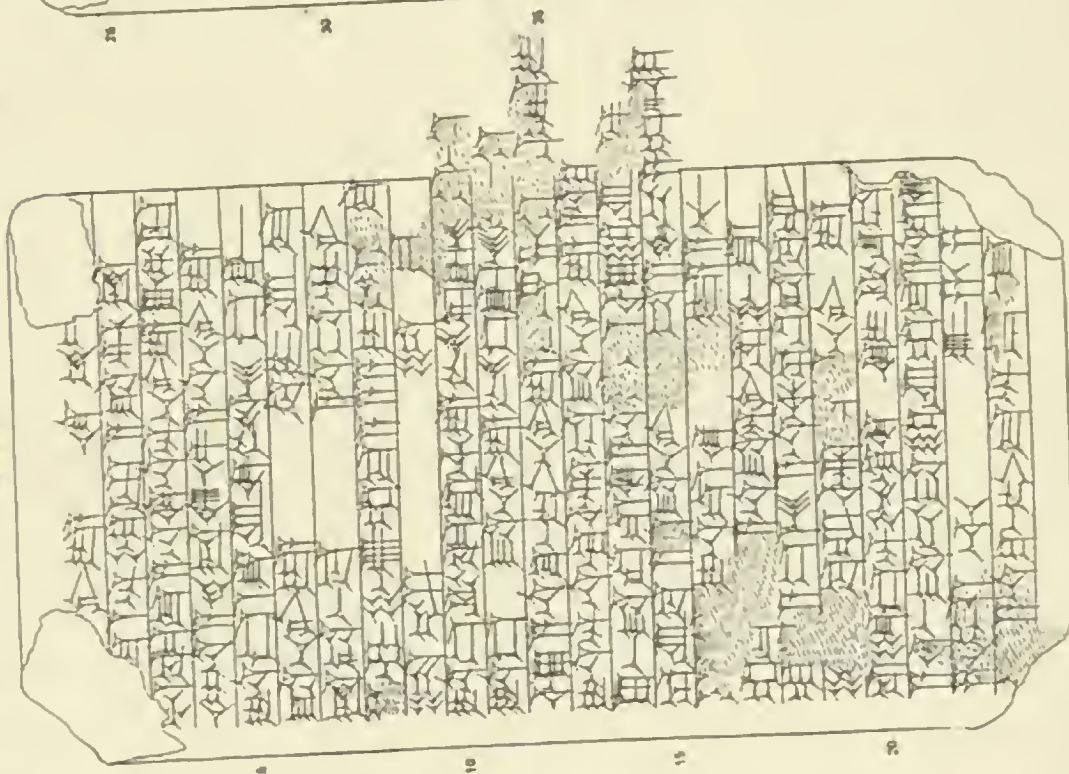


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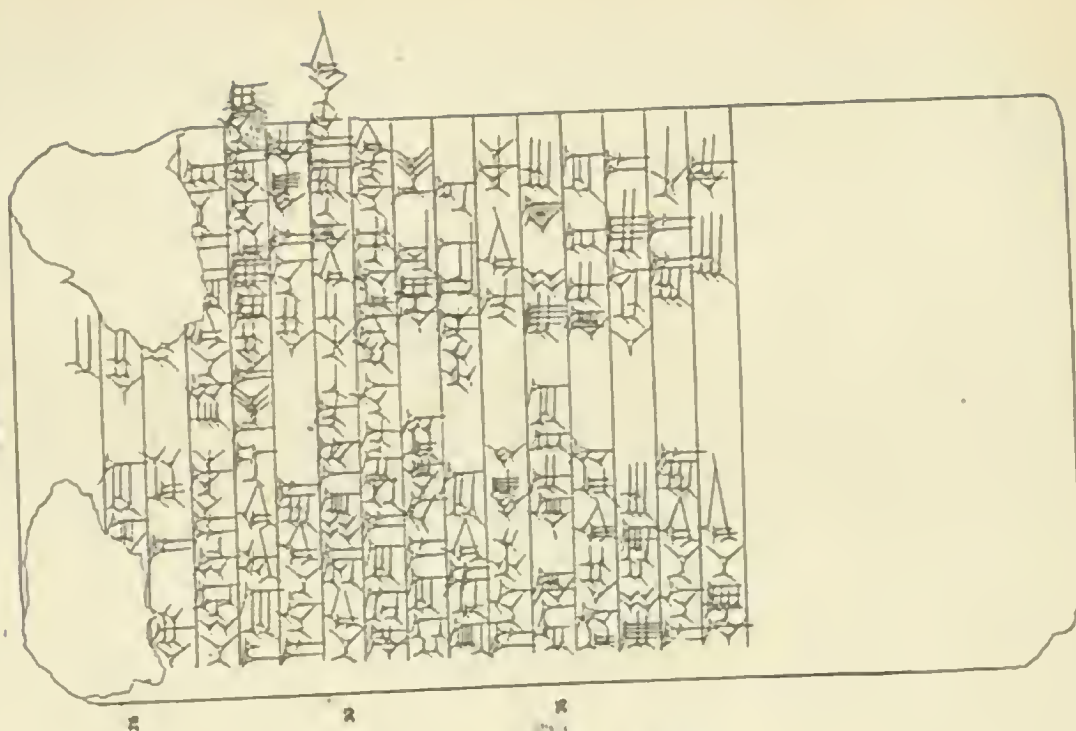


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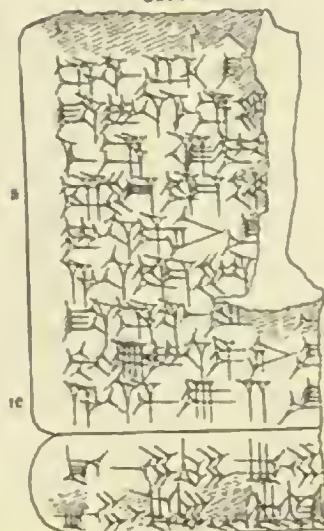
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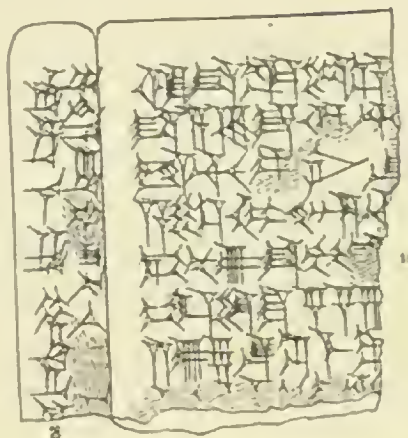


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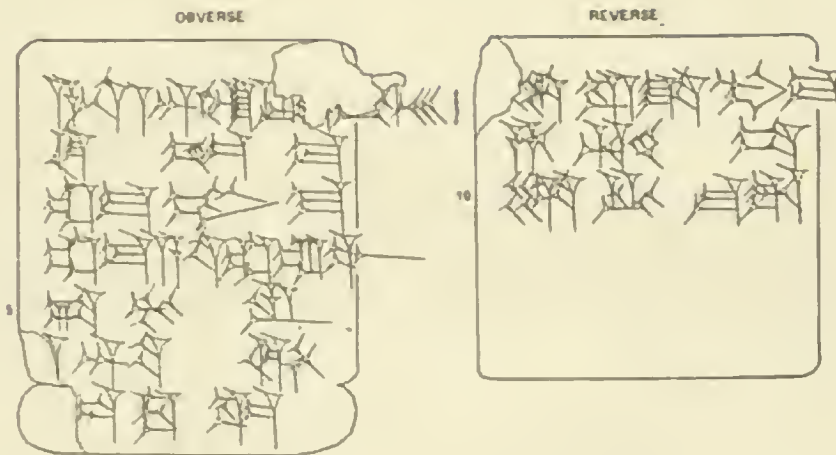
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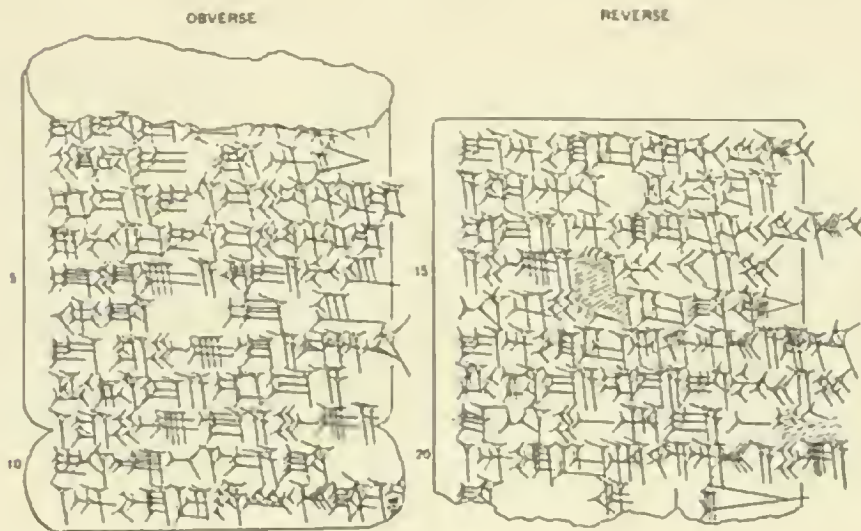
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76

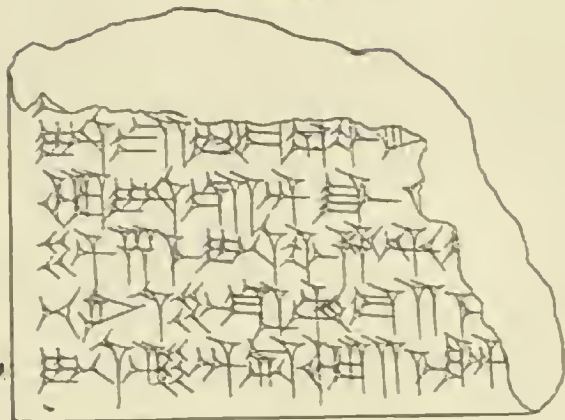


77

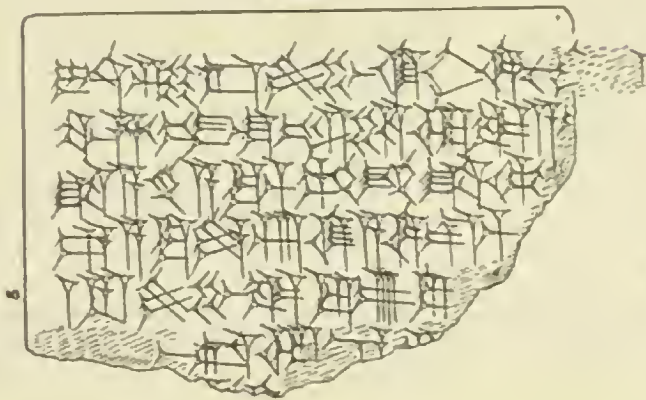


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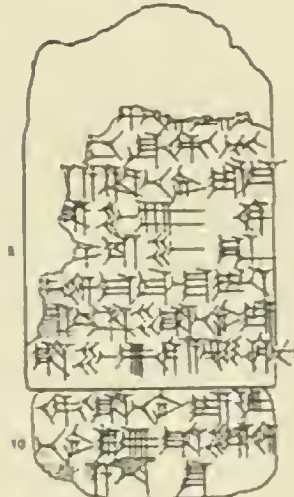


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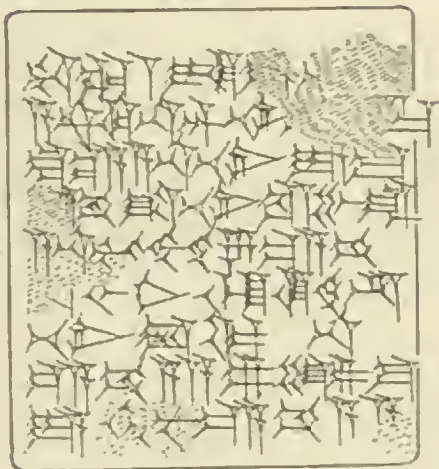
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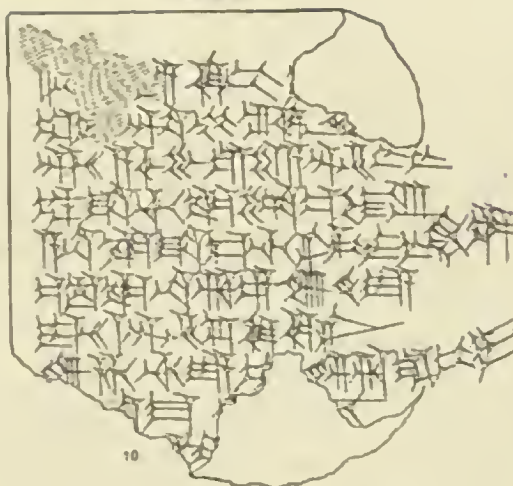
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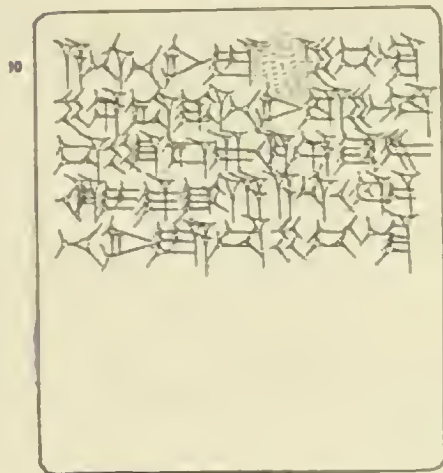
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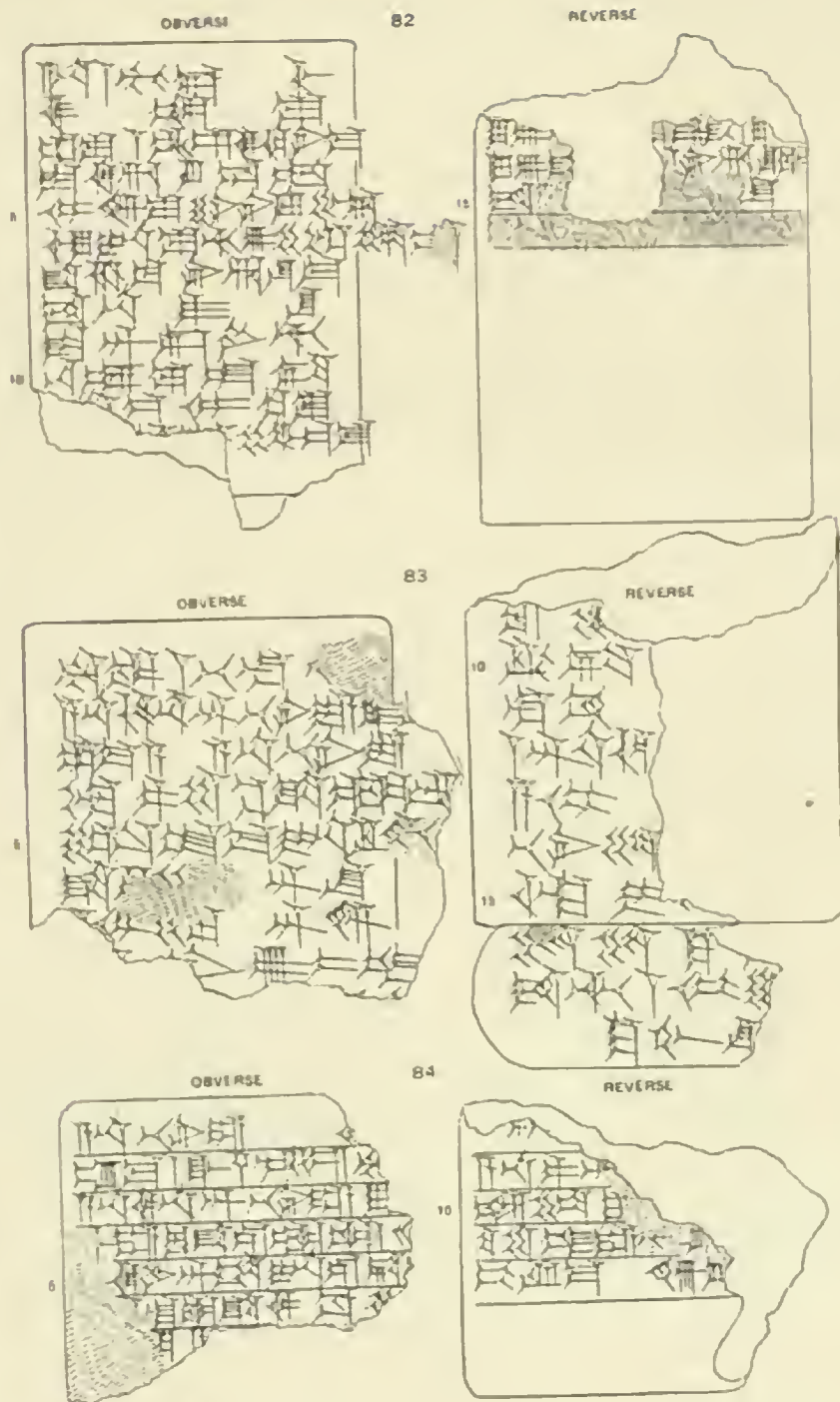


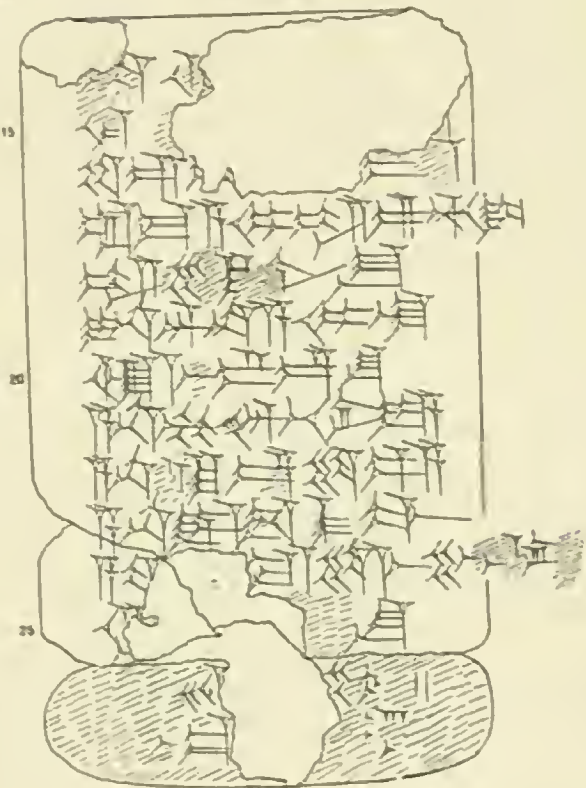
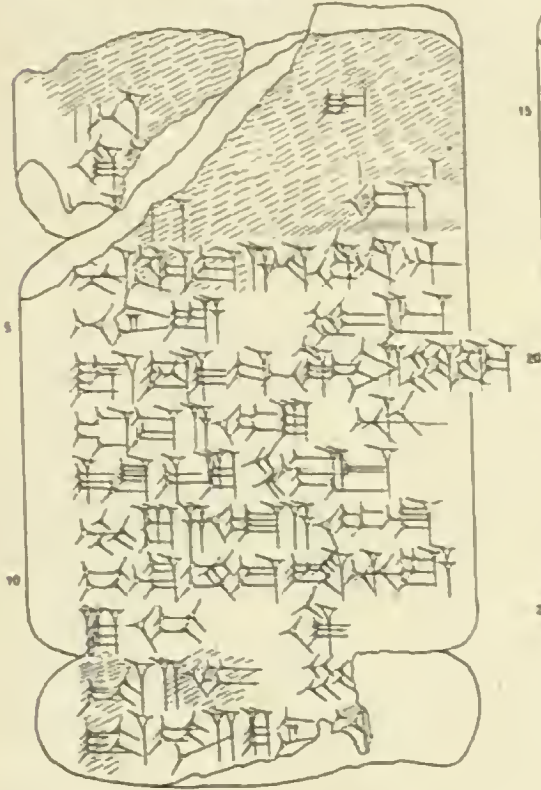
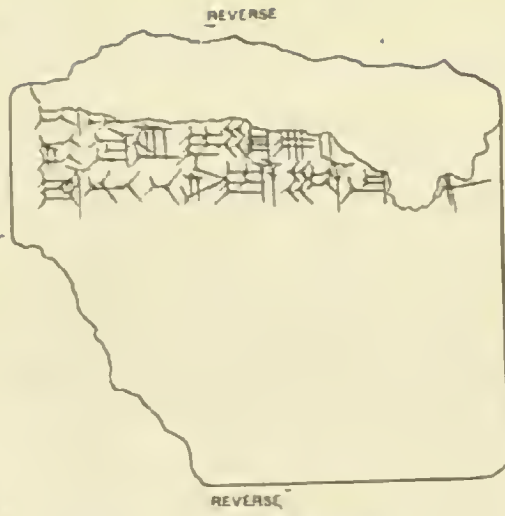
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REVERSE

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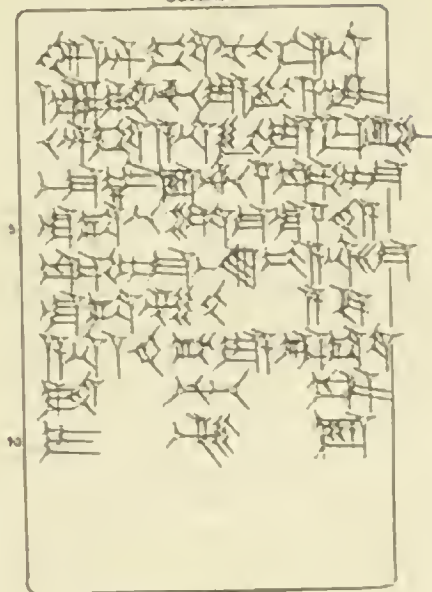
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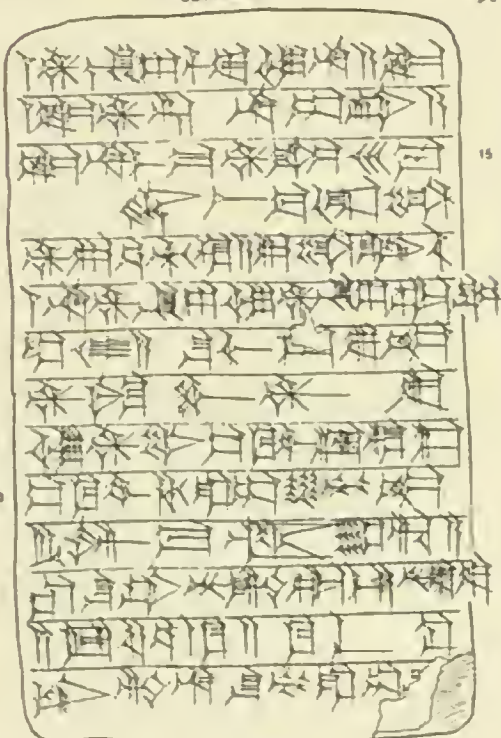
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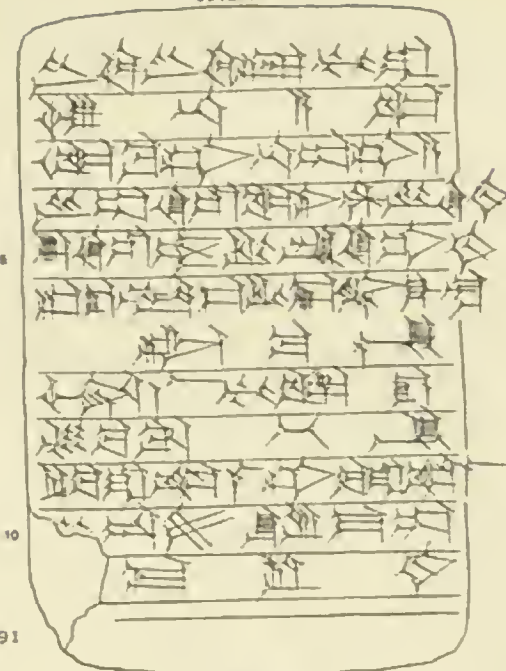
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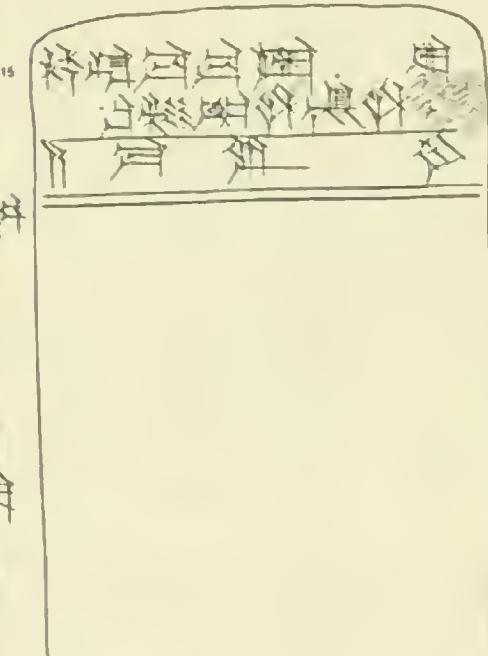
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OBVERSE

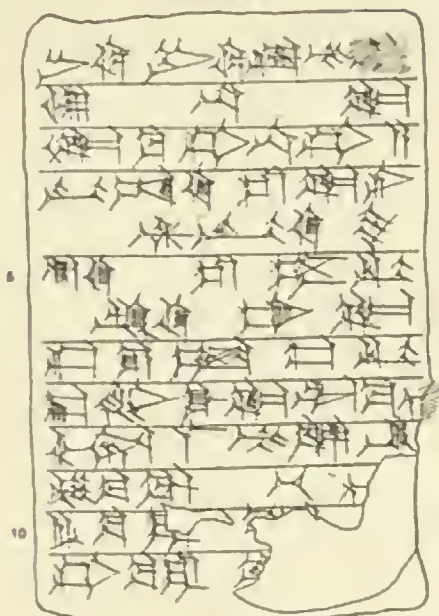


REVERSE

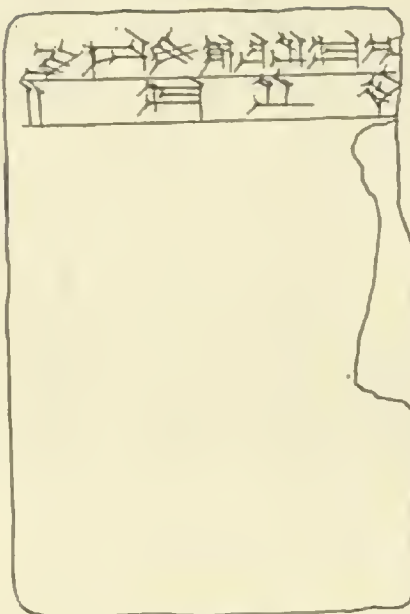


OBVERSE

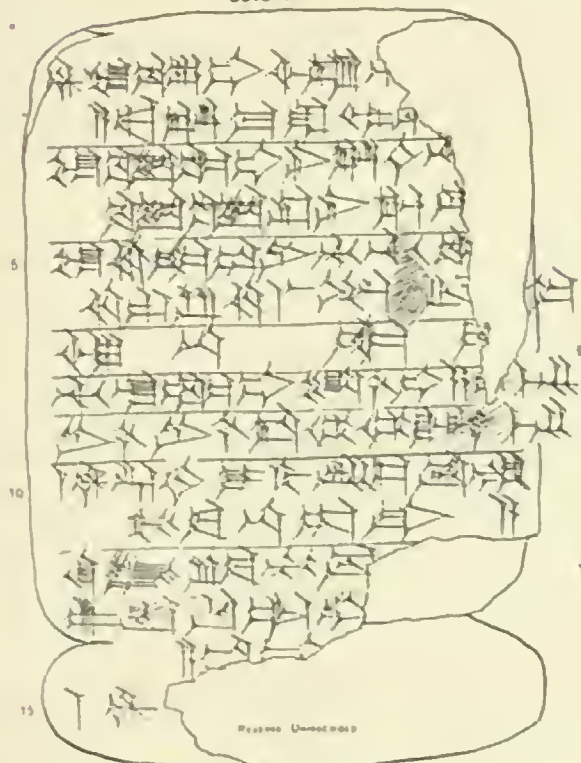
93



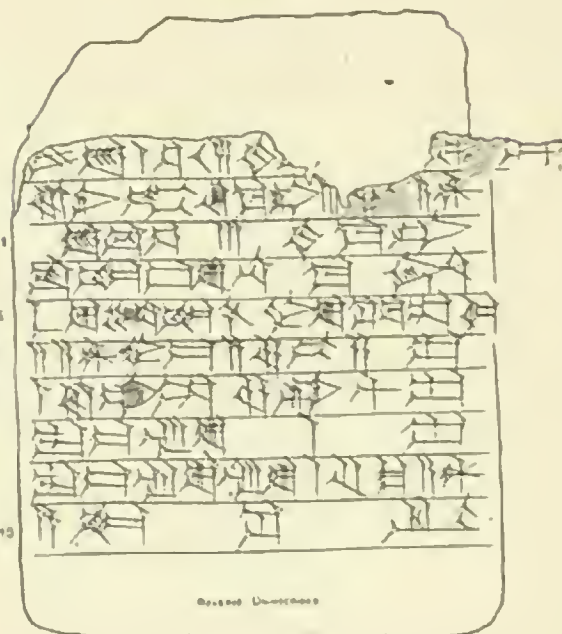
REVERSE



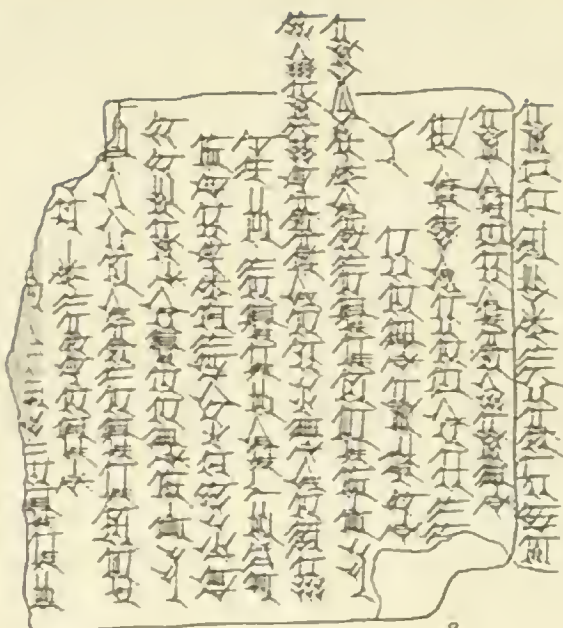
94
OBVERSE



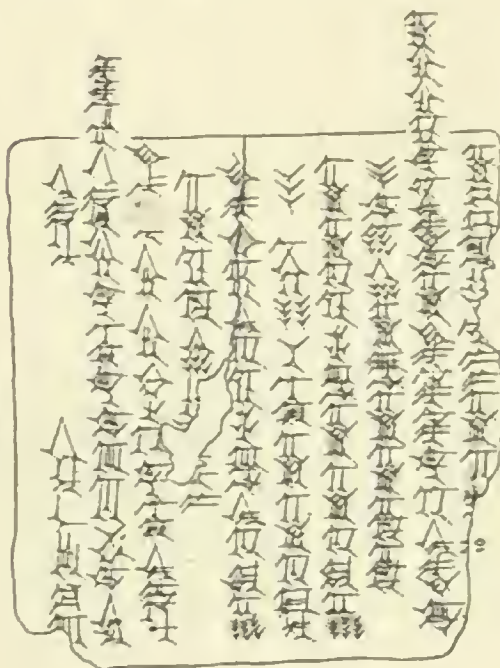
OBVERSE

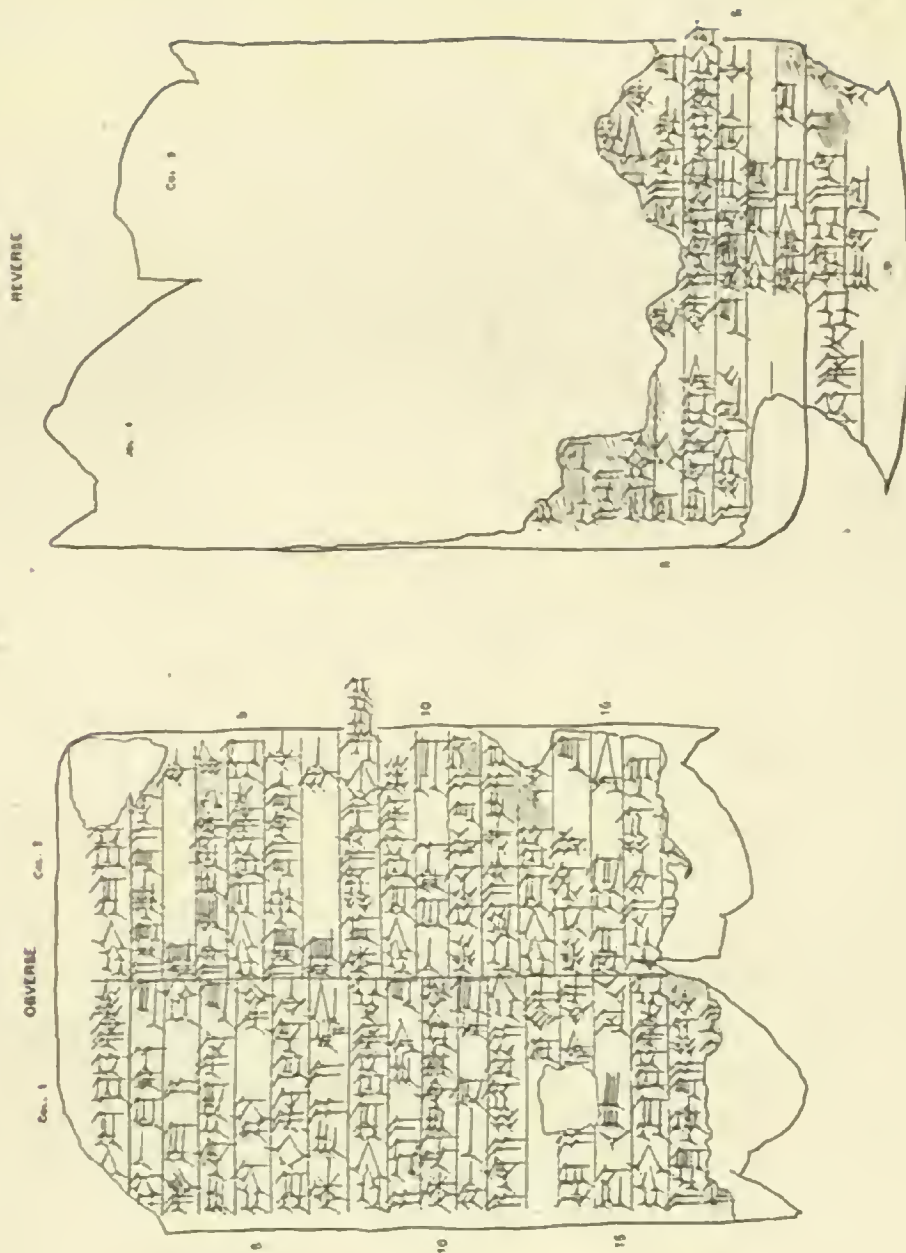


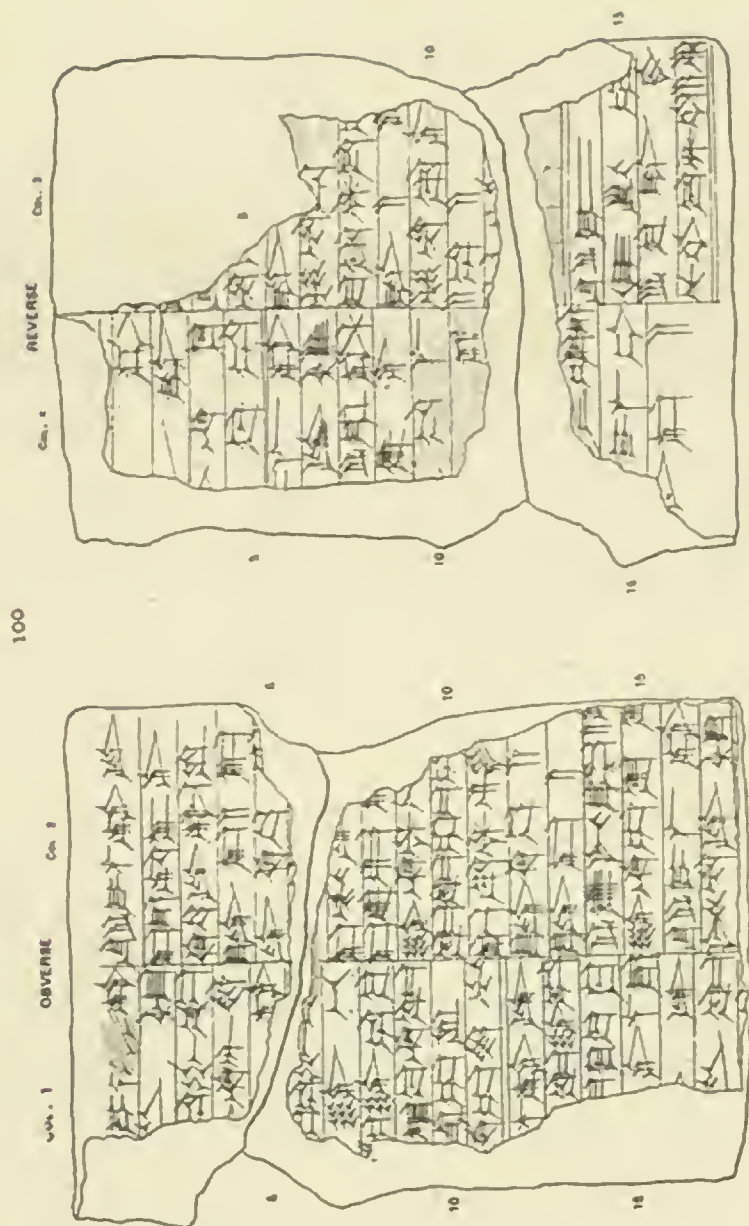
REVERSE

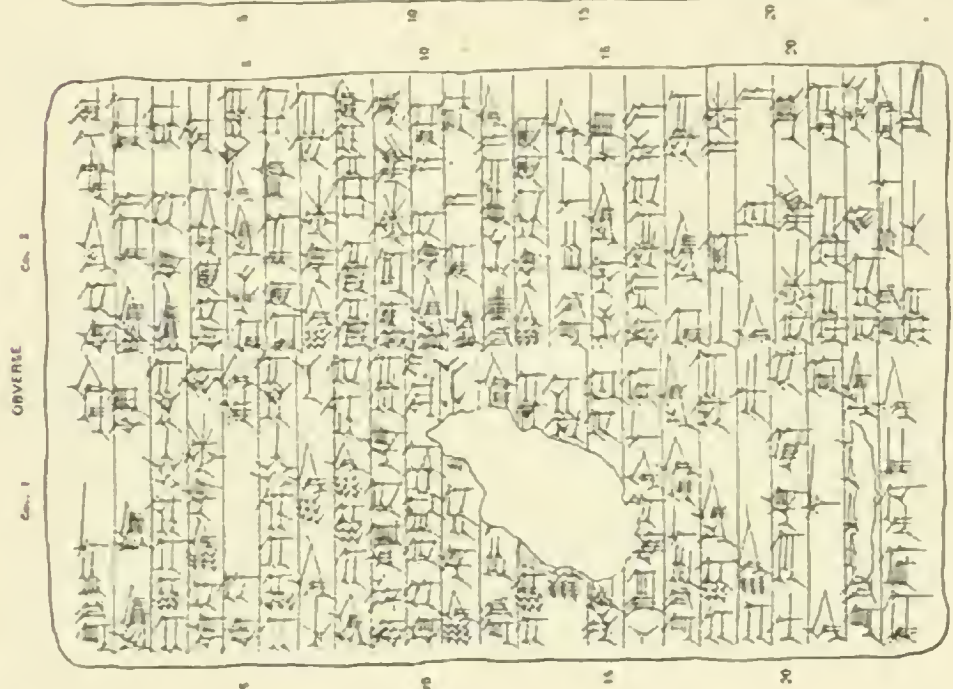
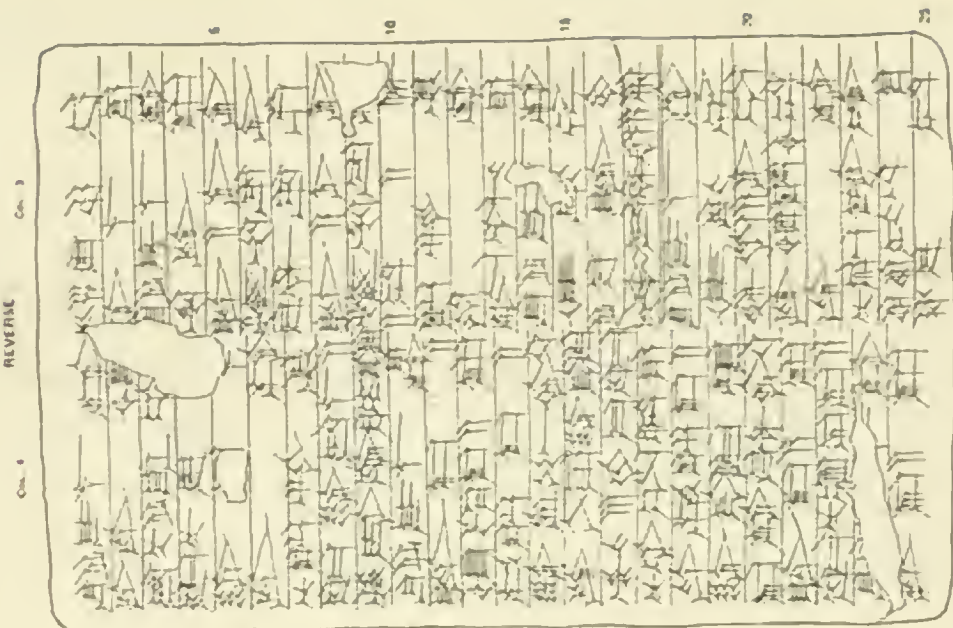


OBVERSE

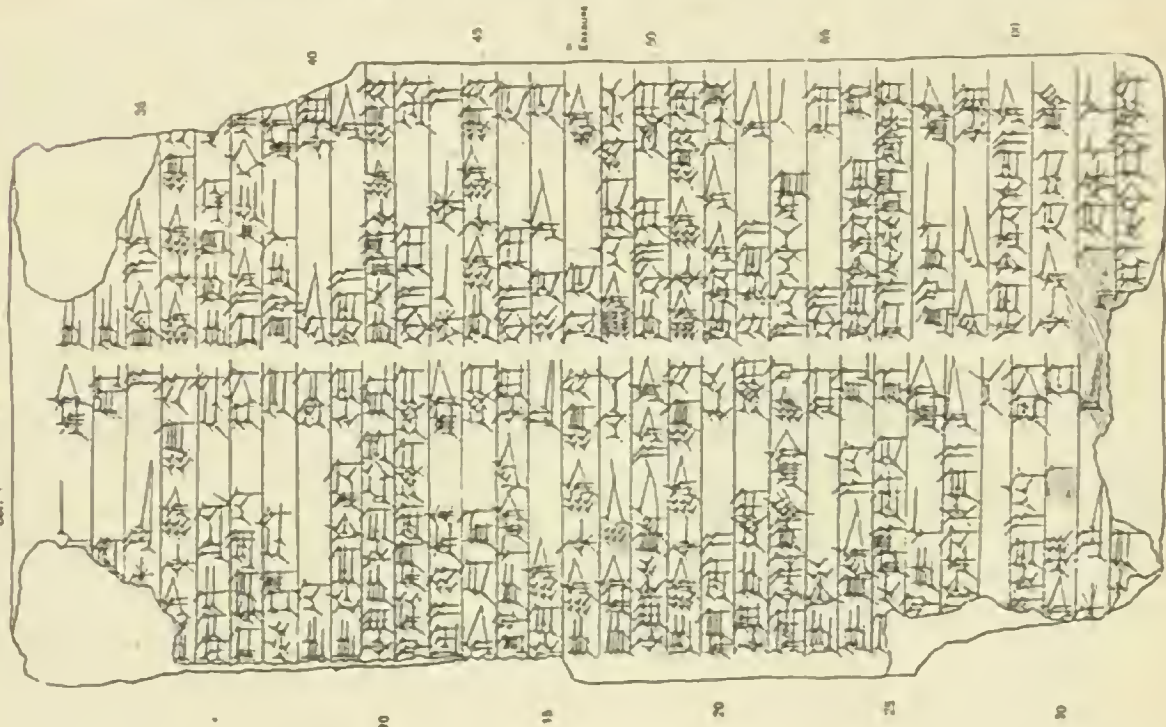








Obverse
Col. 1

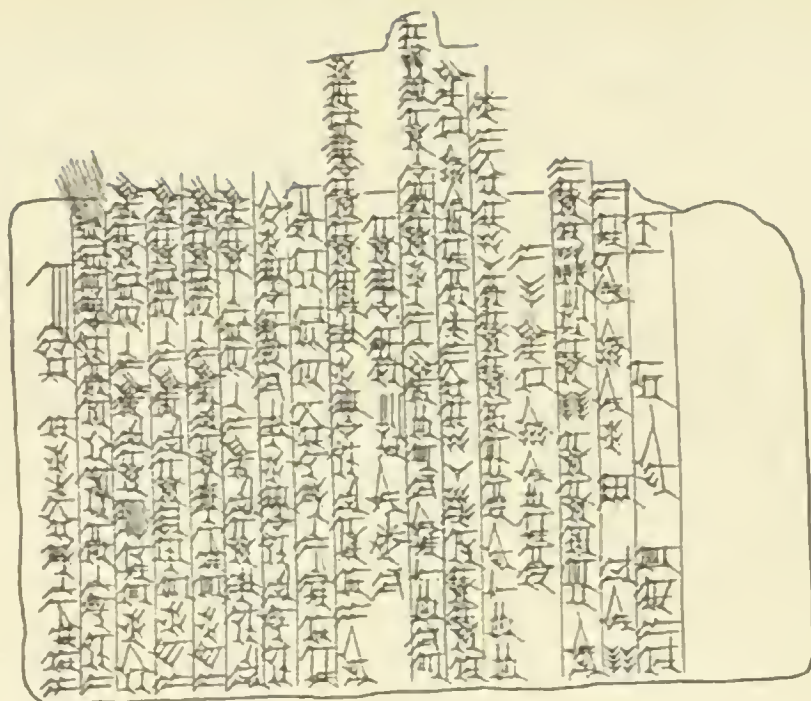


Reverse
Col. 2

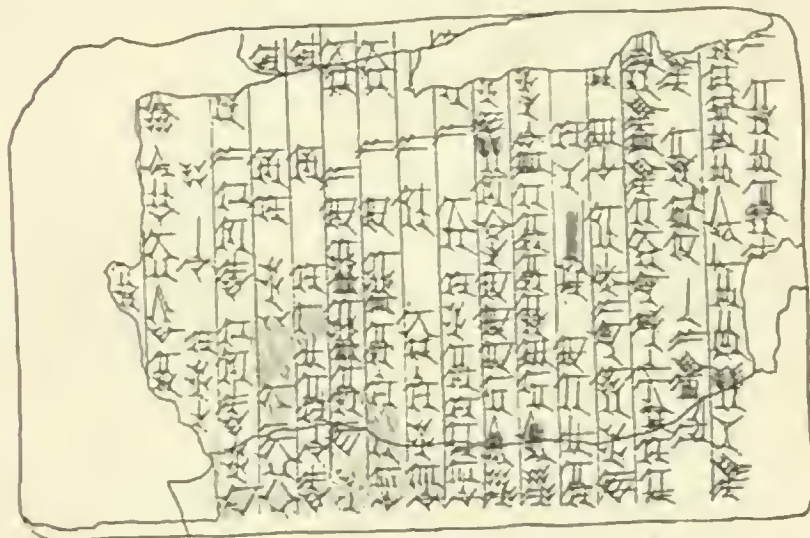


REVERSE

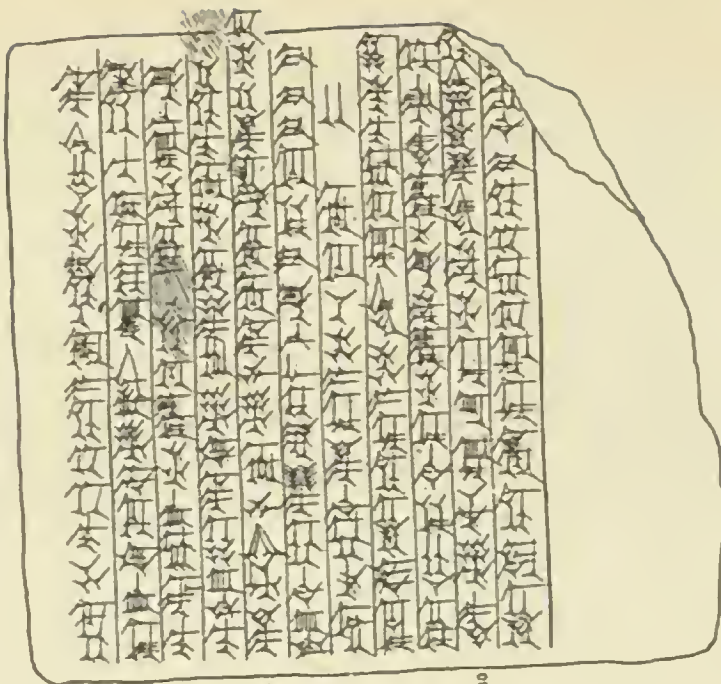
103



OBVERSE

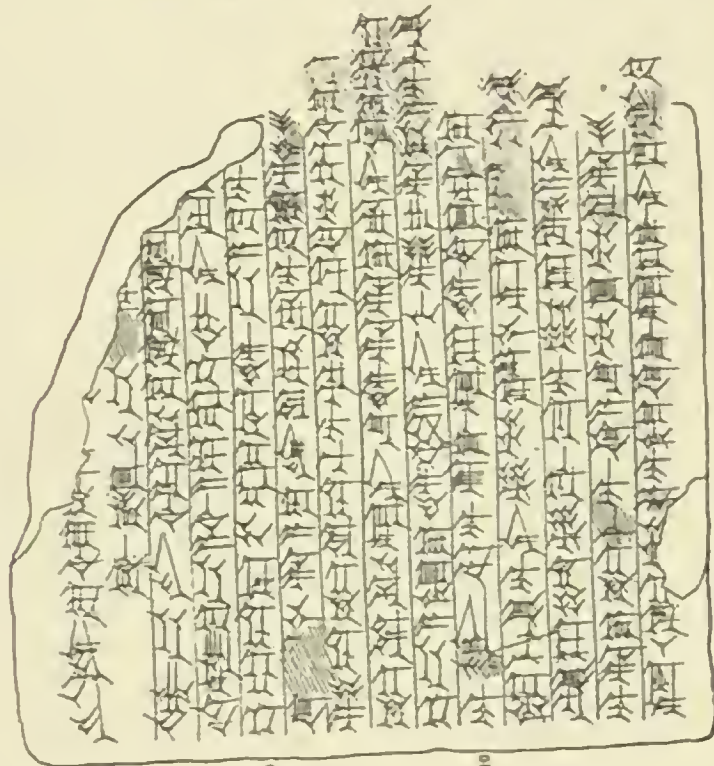


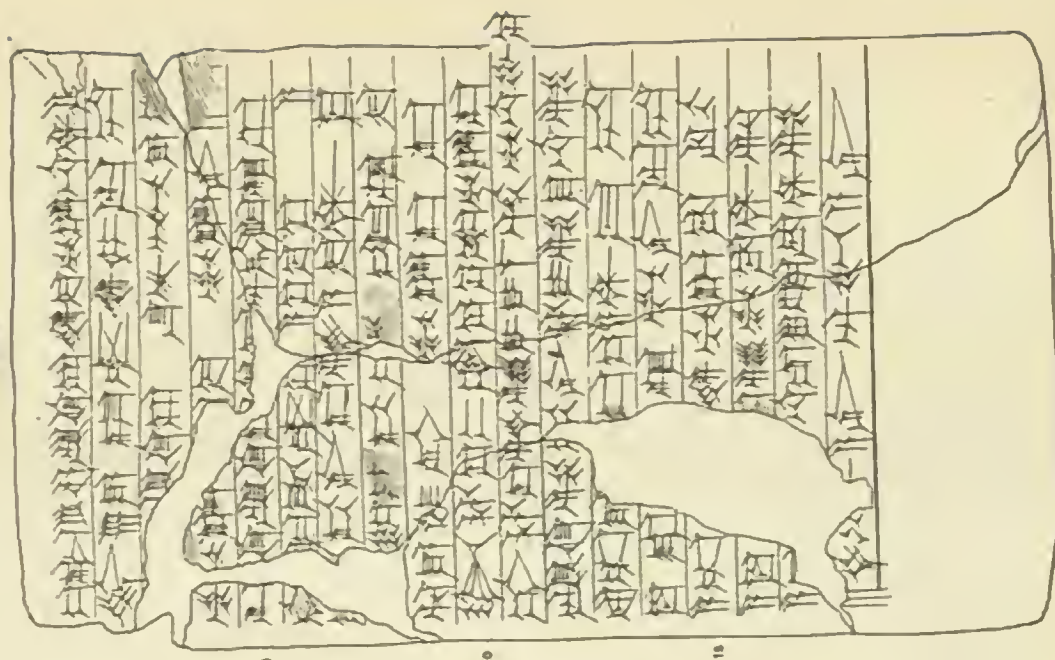
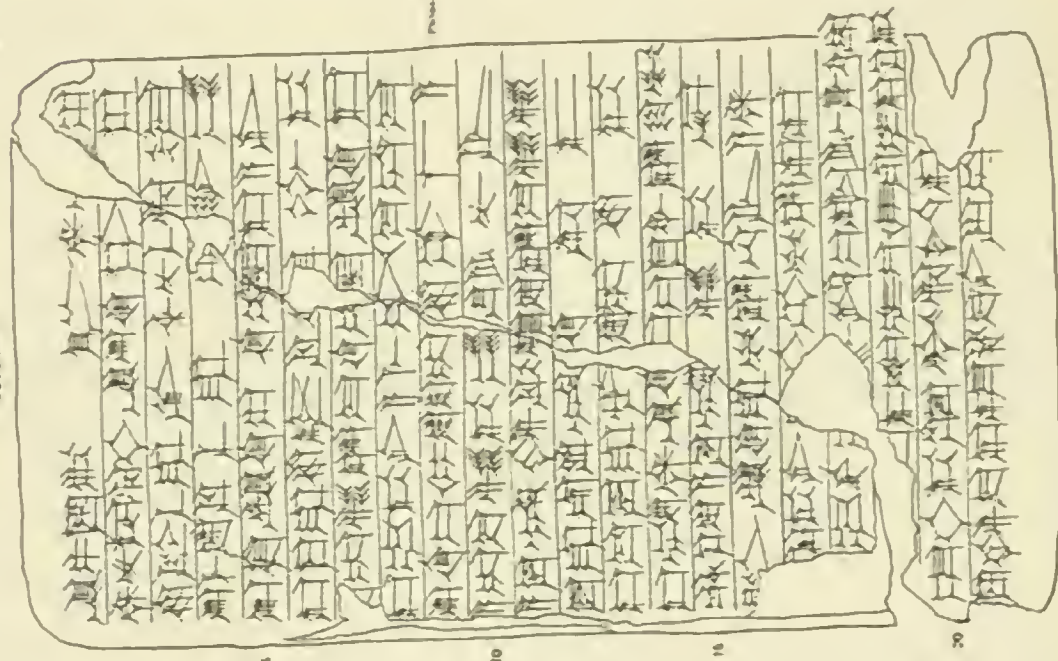
REVERSE



104

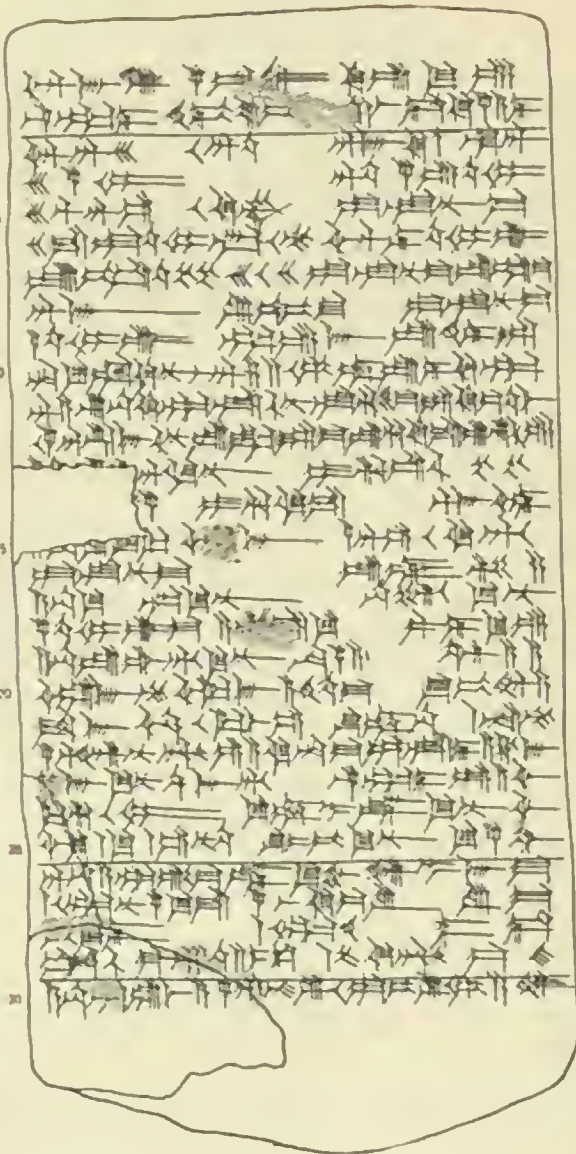
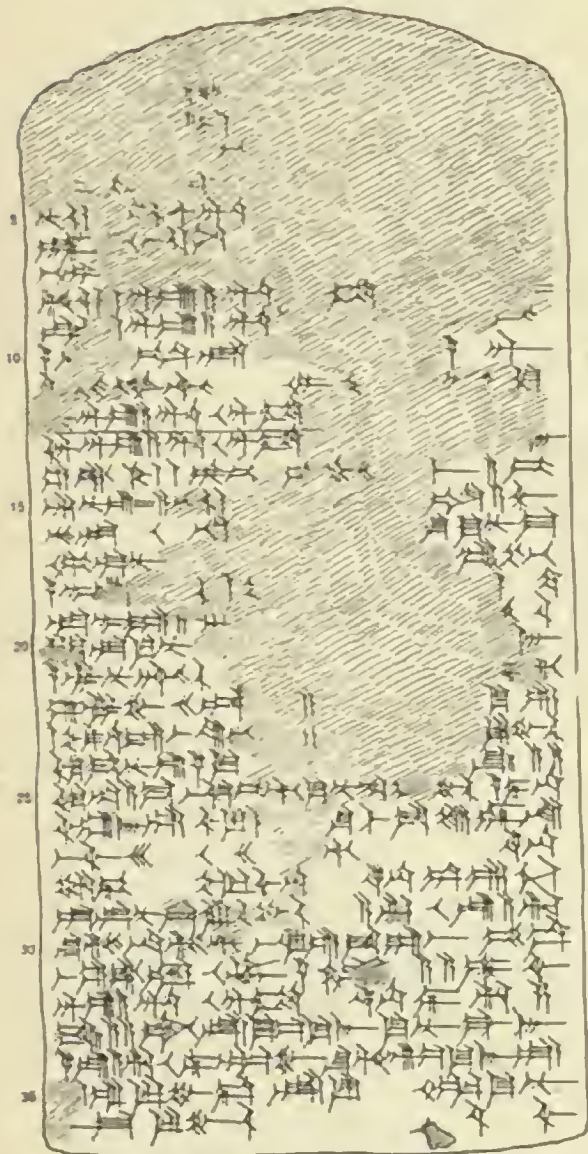
OBVERSE





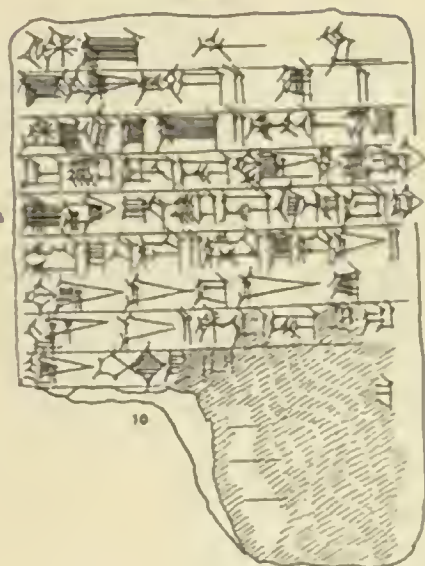
OVERSE

REVERSE

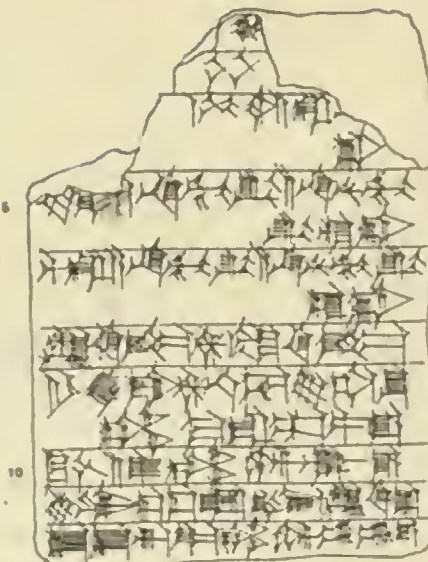


107

OBVERSE

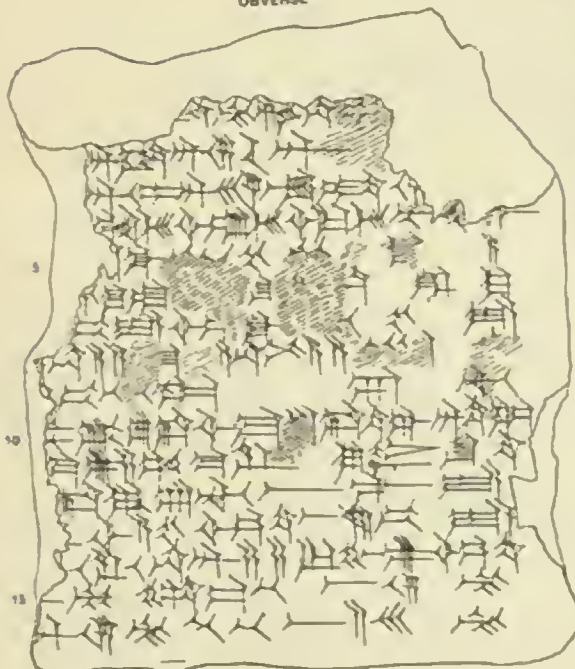


REVERSE

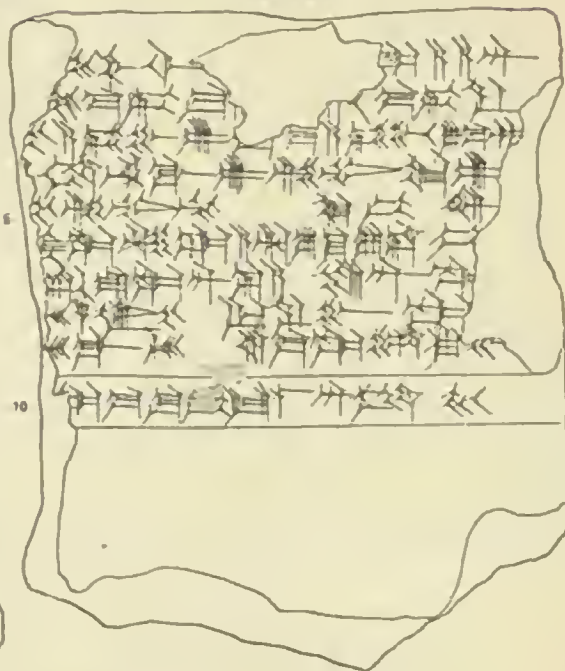


108

OBVERSE



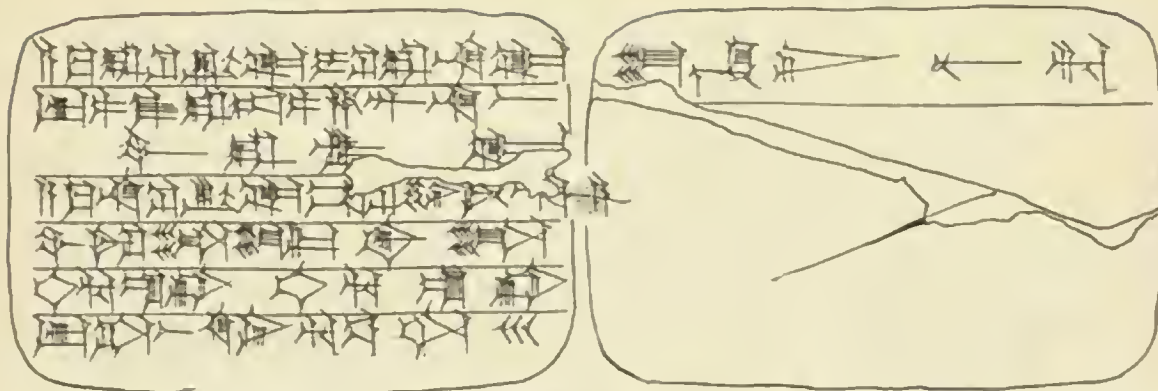
REVERSE



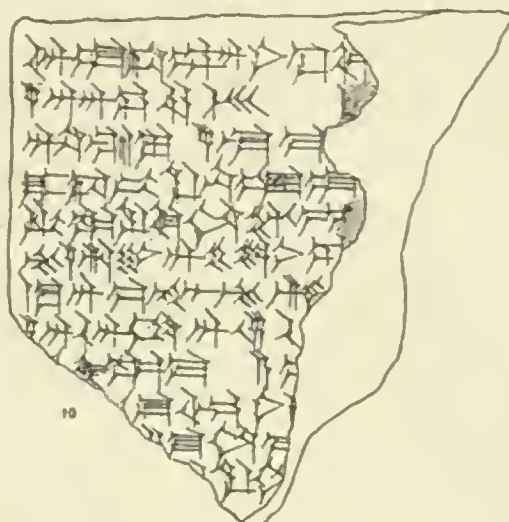
OBVERSE

109

REVERSE



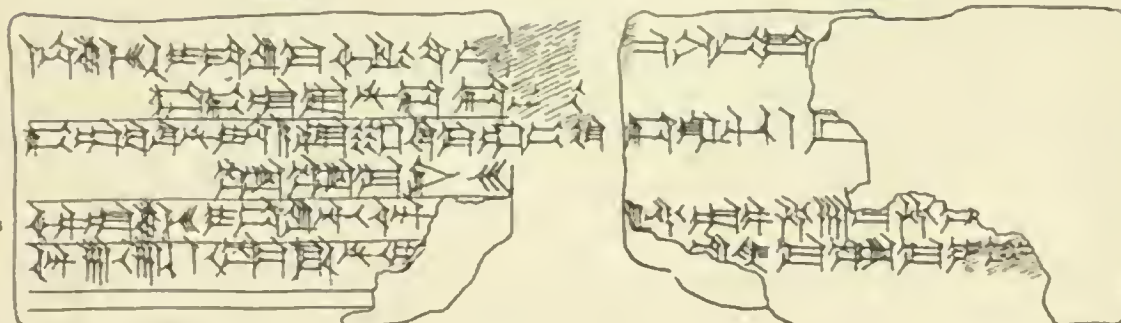
110
OBVERSE



111

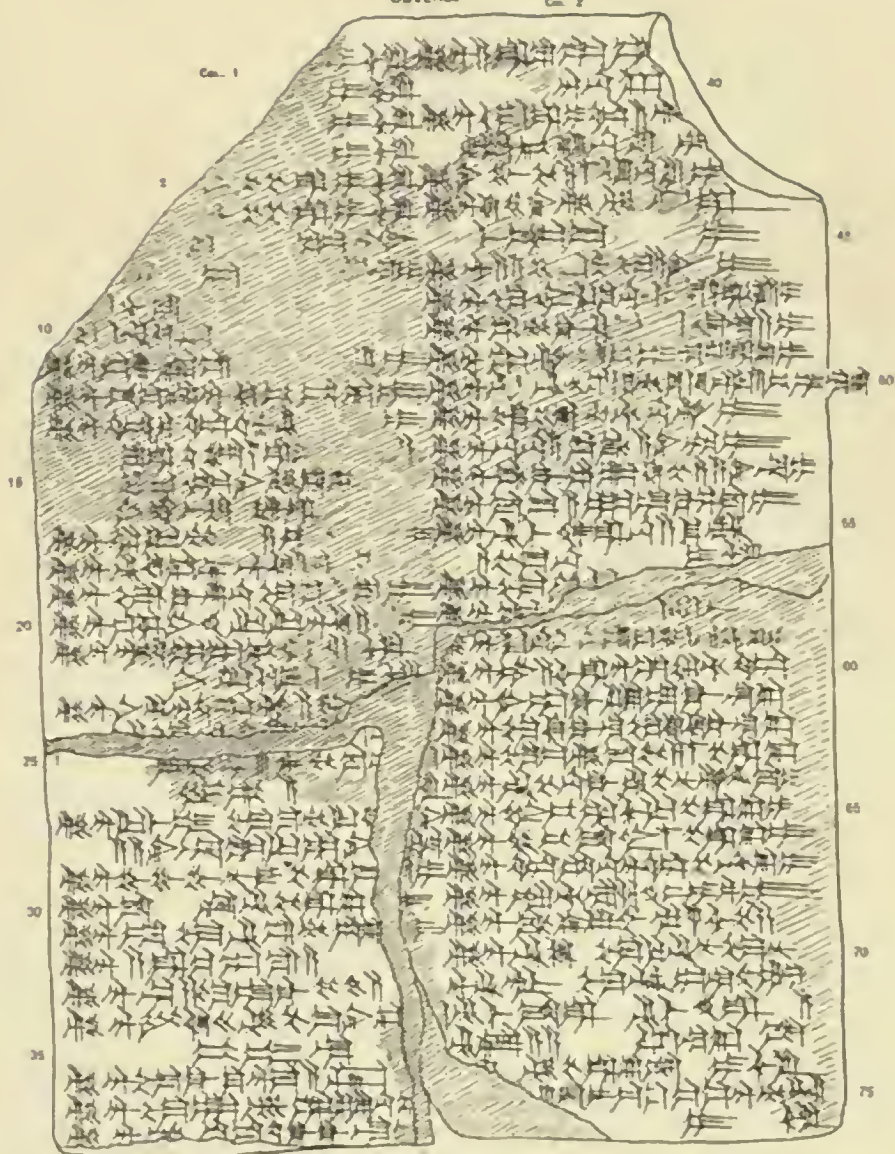
OBVERSE

REVERSE



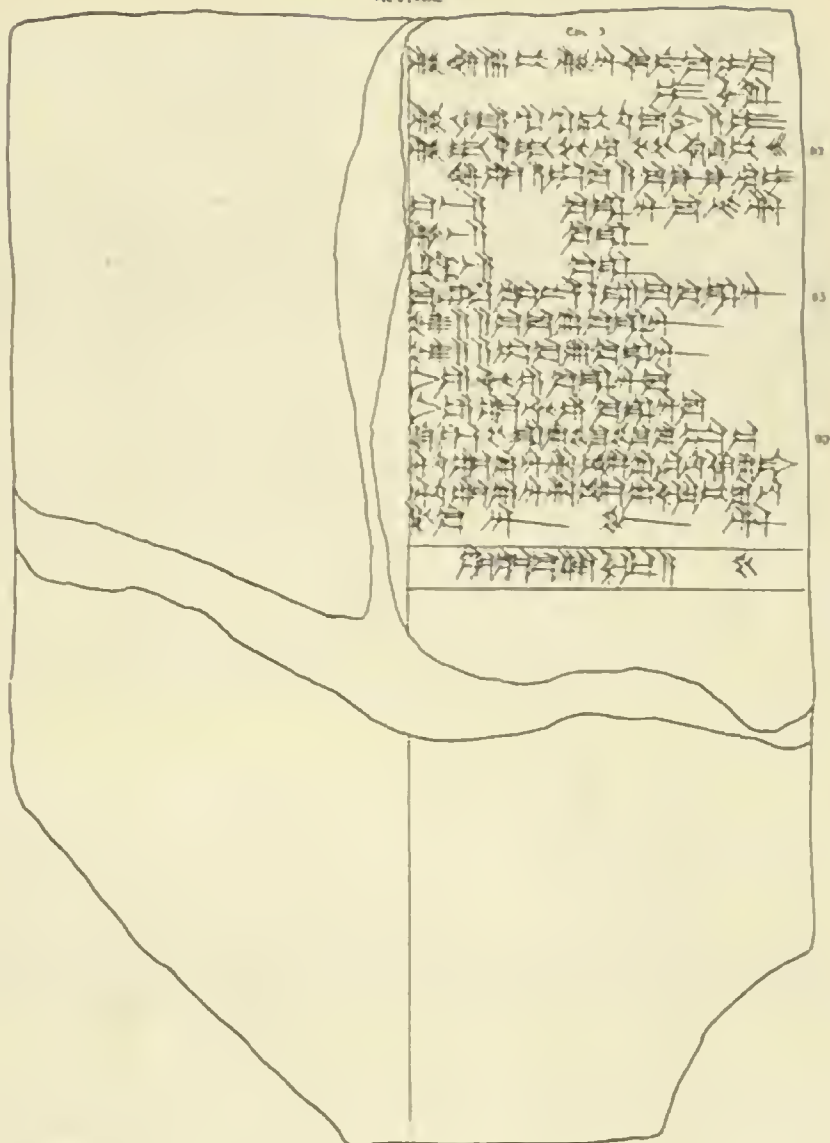
112

OVERSE

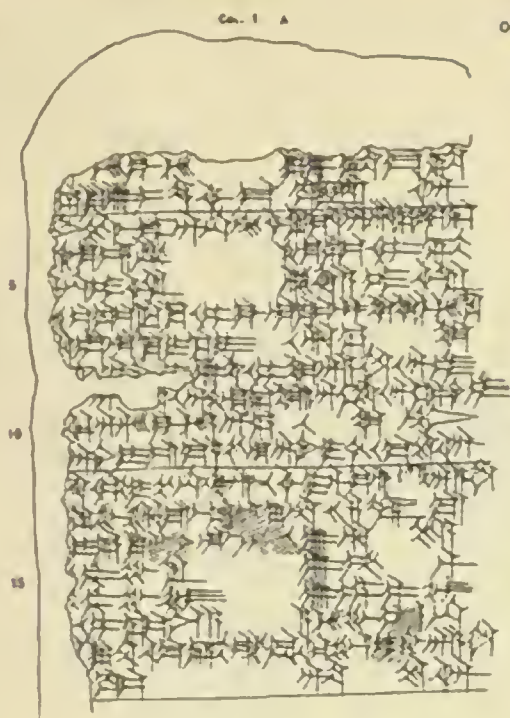


112

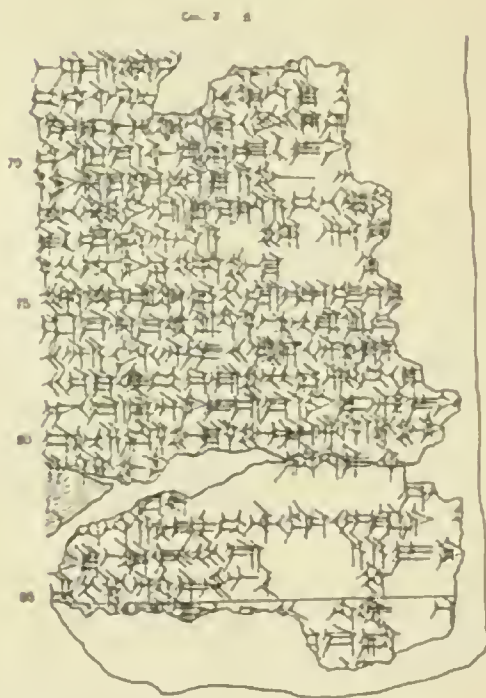
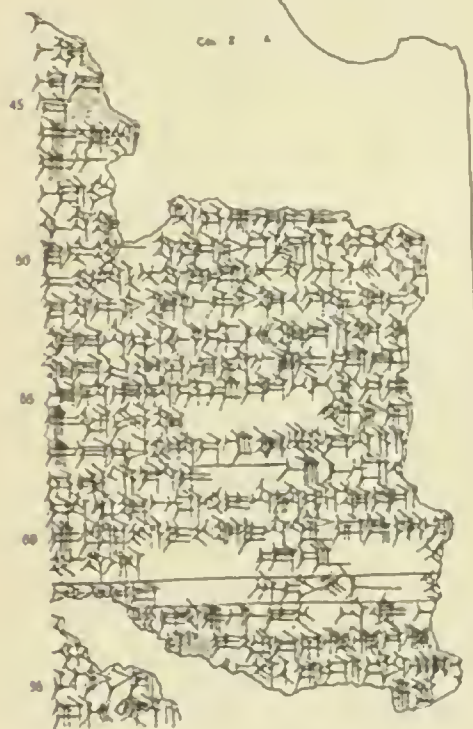
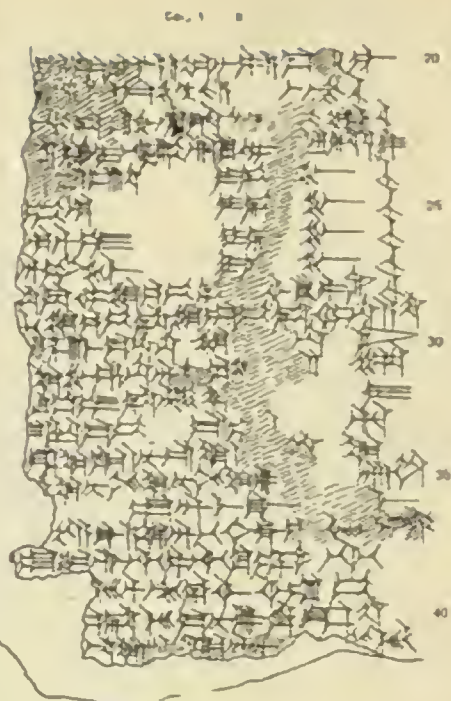
REVERSE



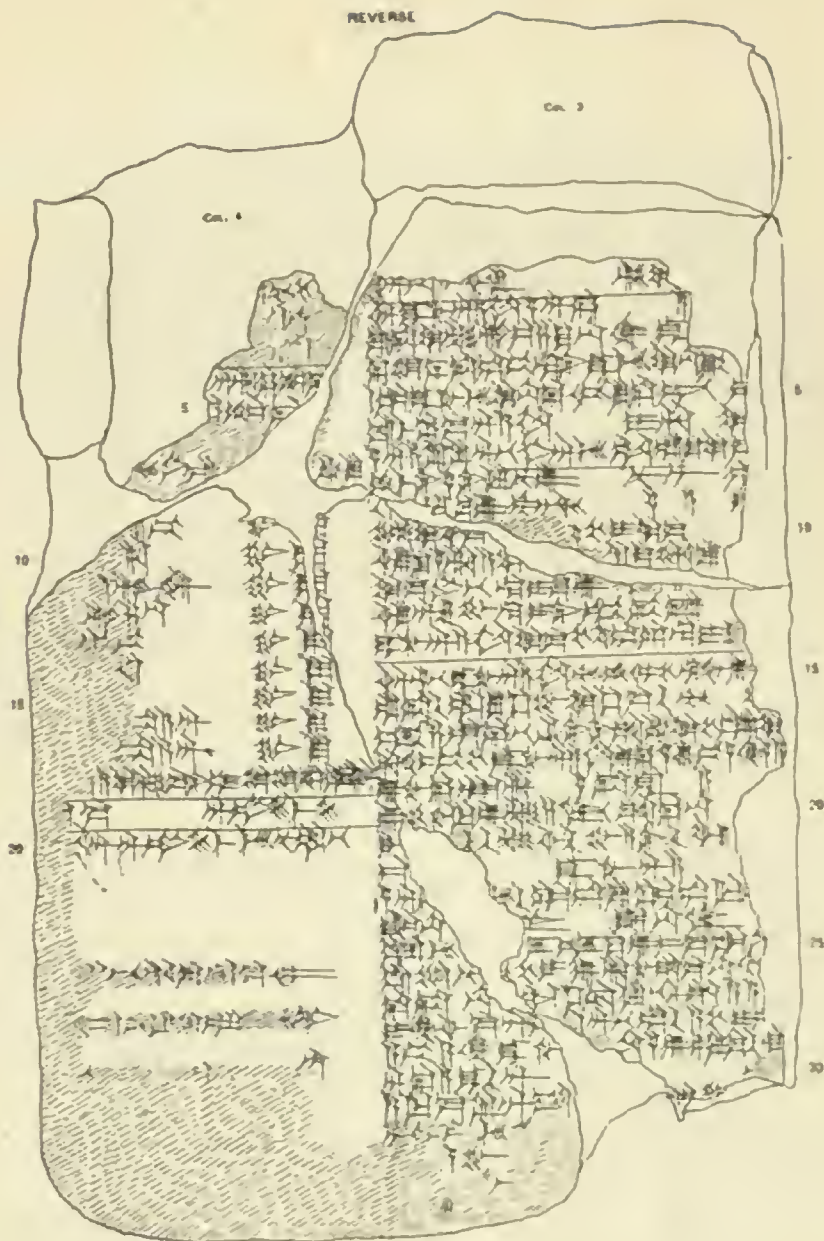
113
OBVERSE



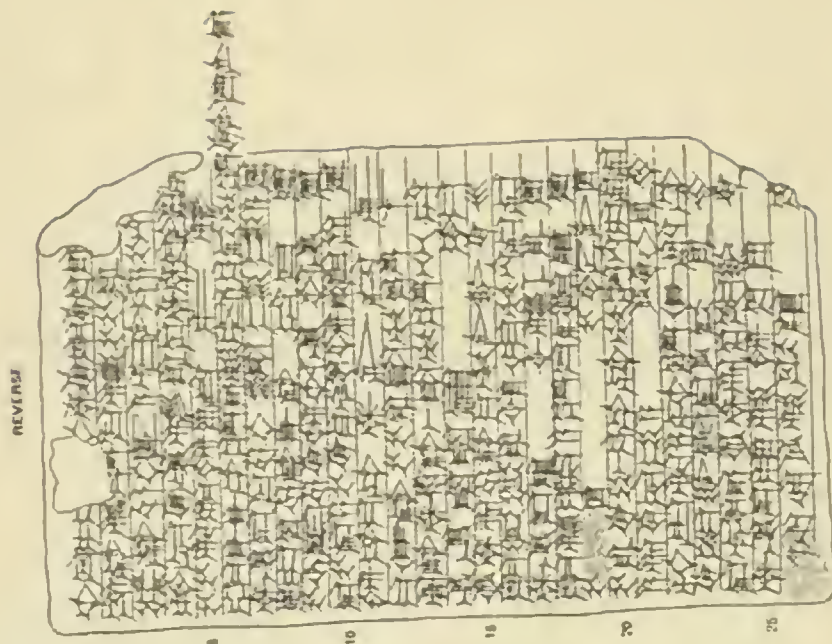
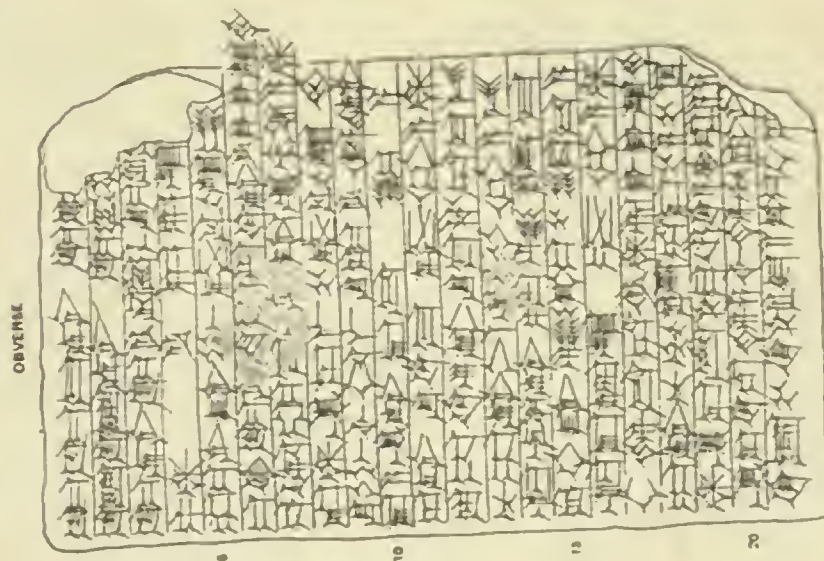
OBVERSE
Ca. 1 A



113
REVERSE



114

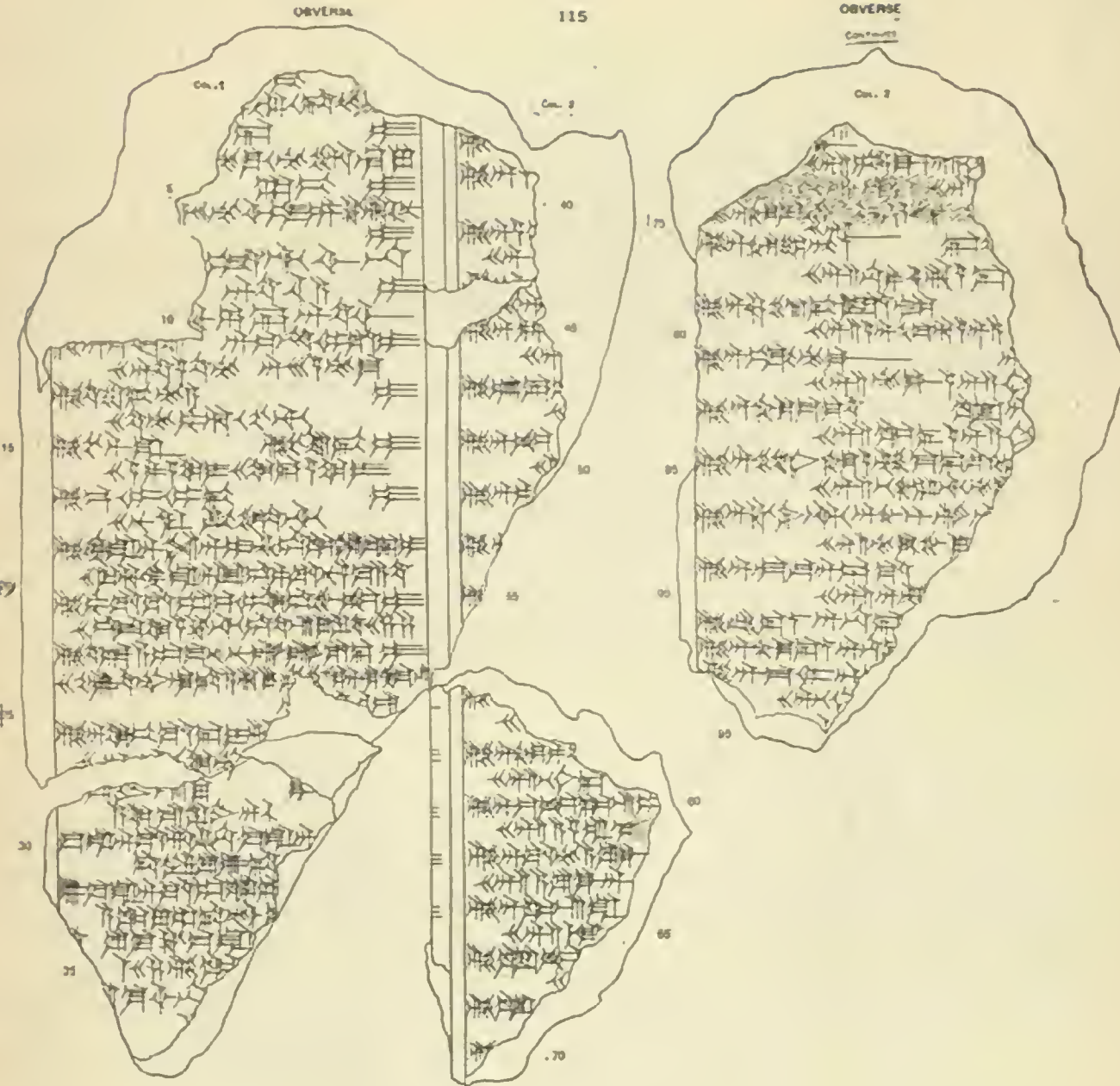


115

OVERSE

OVERSE

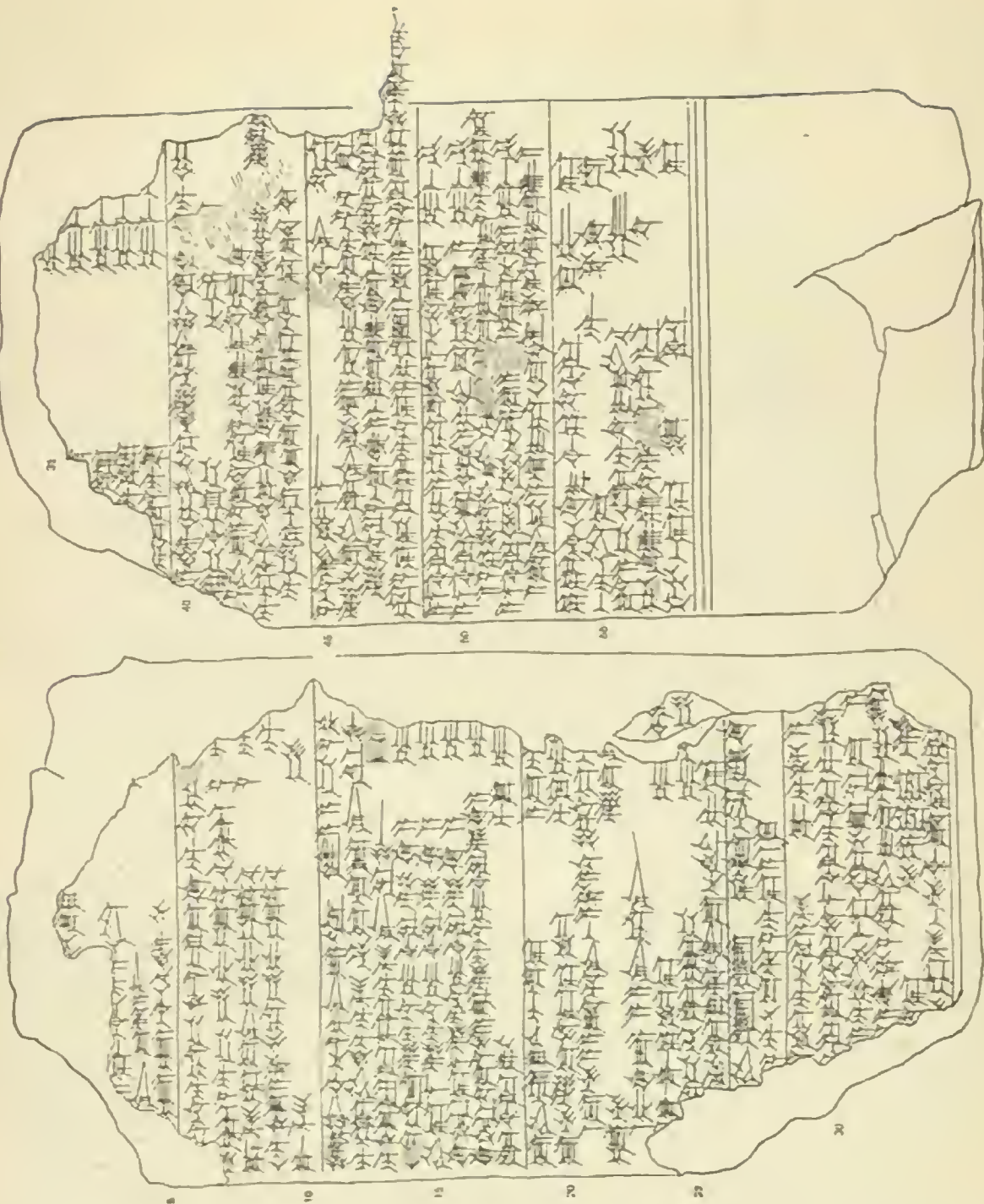
Continued



REVERSE

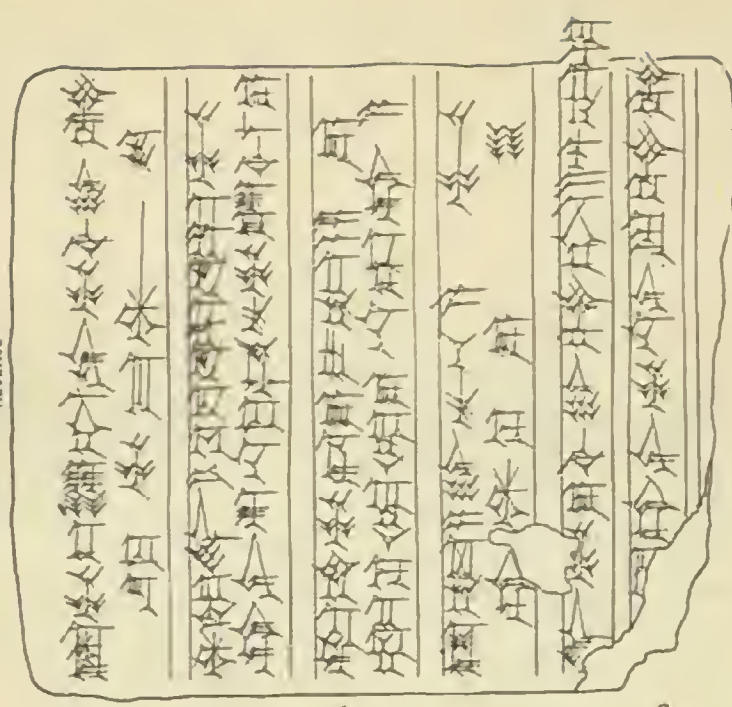
116

OBVERSE

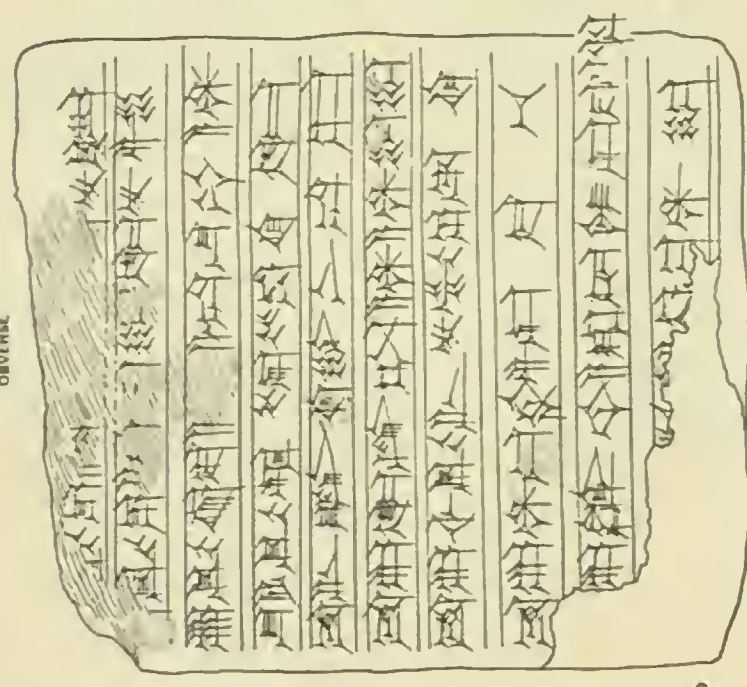


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REVERSE

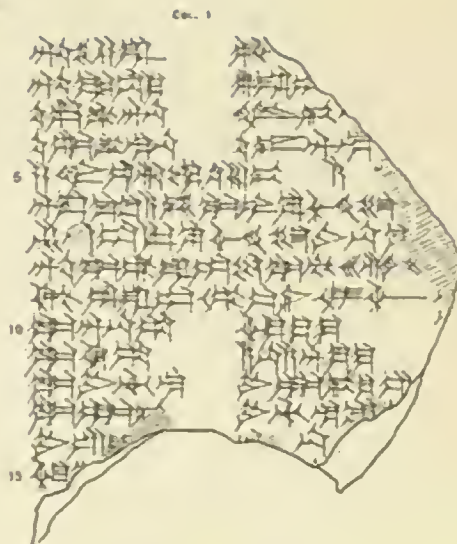
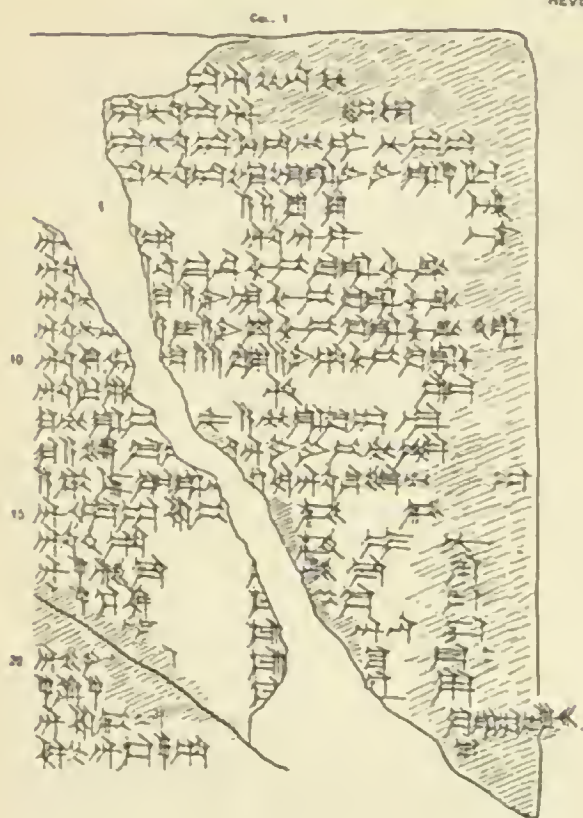


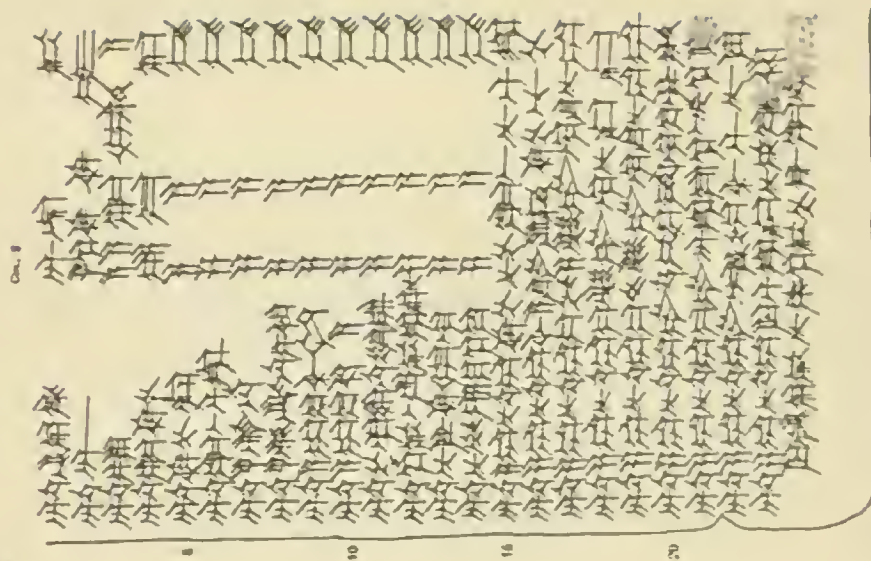
OBVERSE



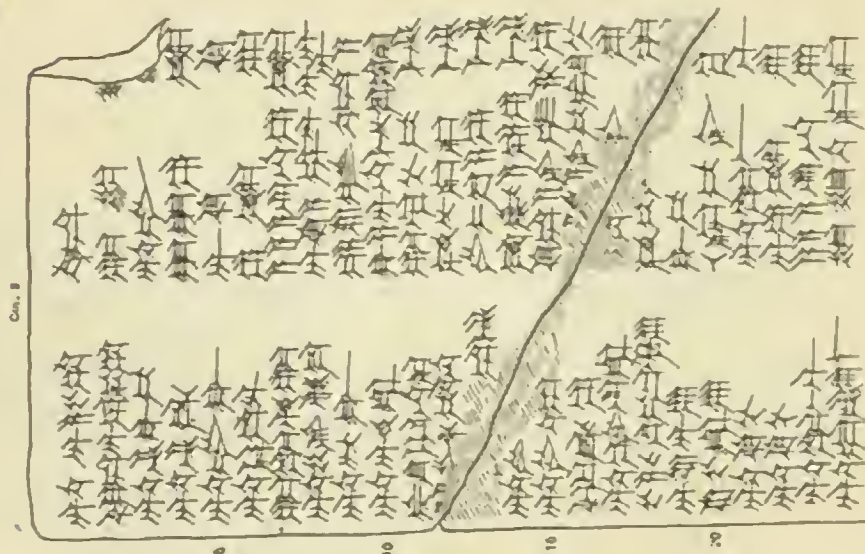
118

REVERSE



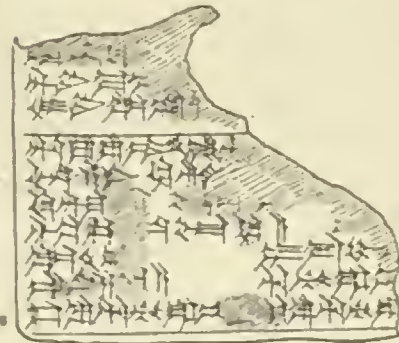
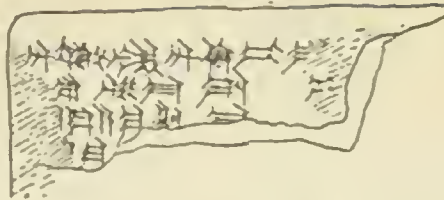


110
REVERSE



118

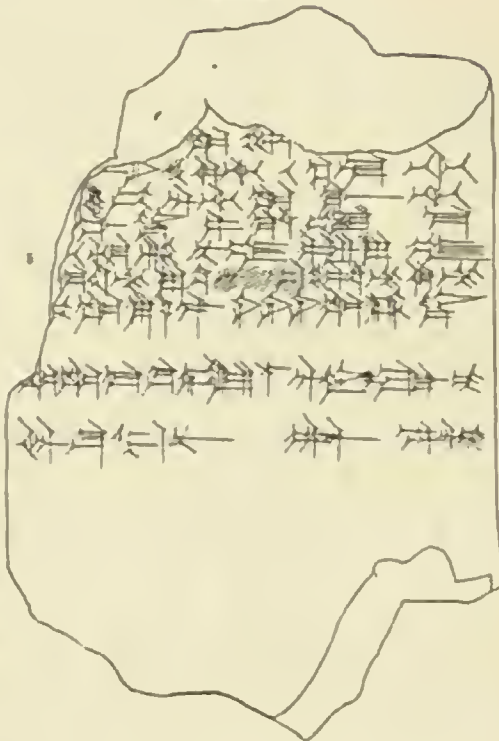
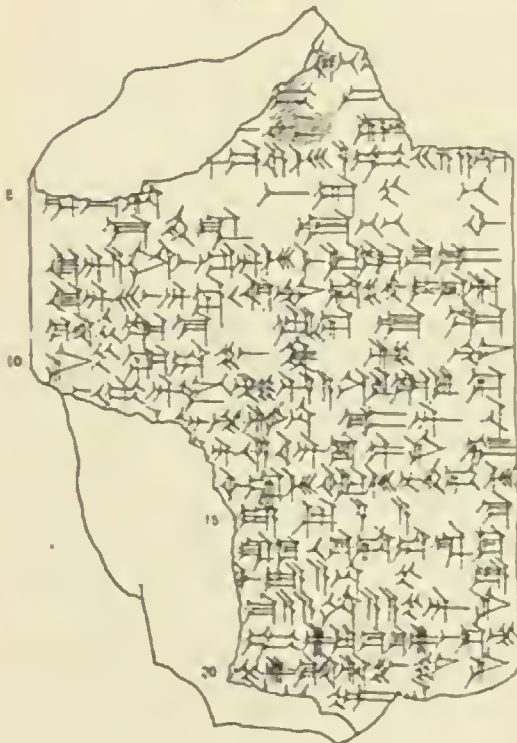
OBVERSE



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OBVERSE

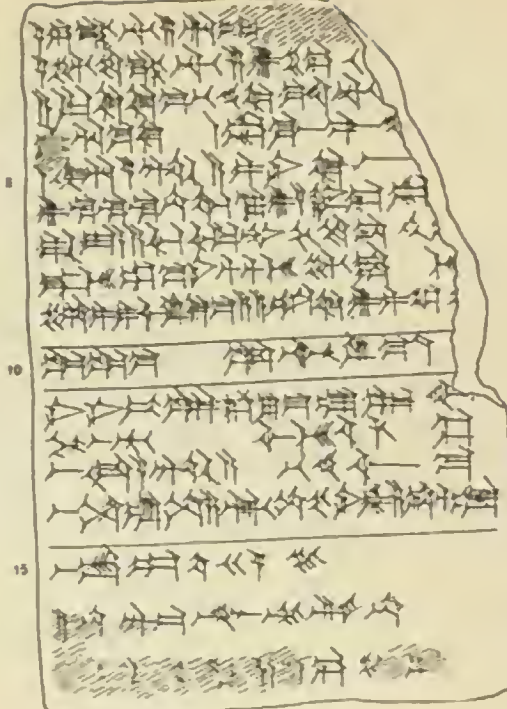
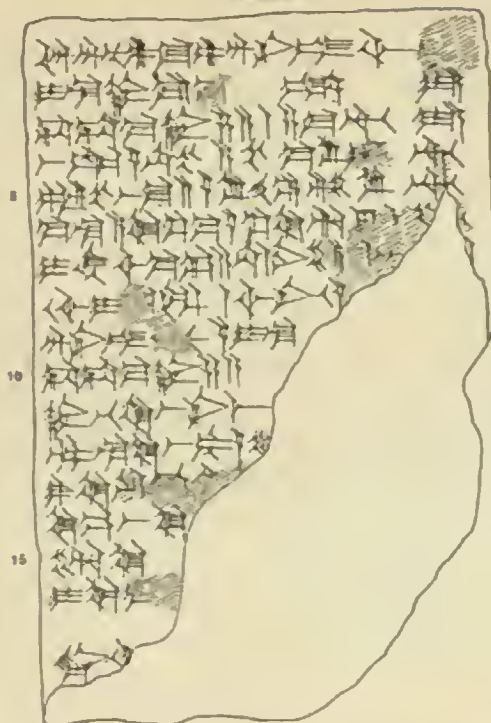
REVERSE



OBVERSE

120

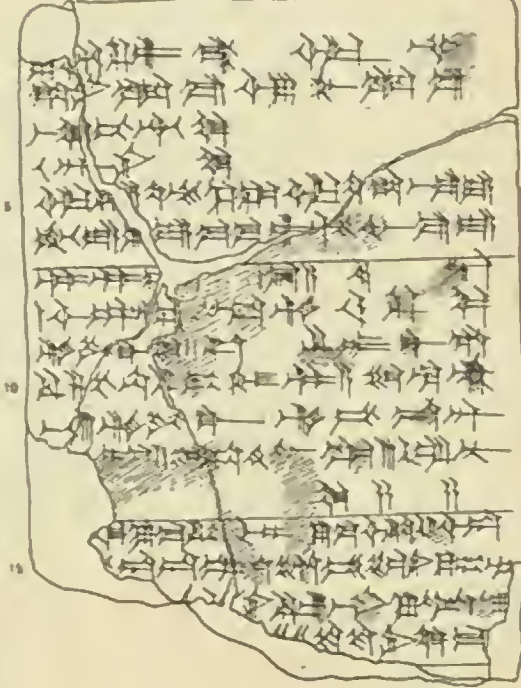
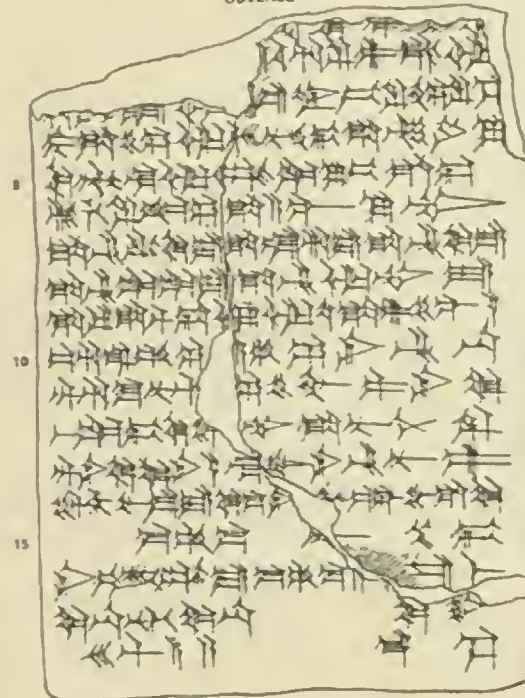
REVERSE



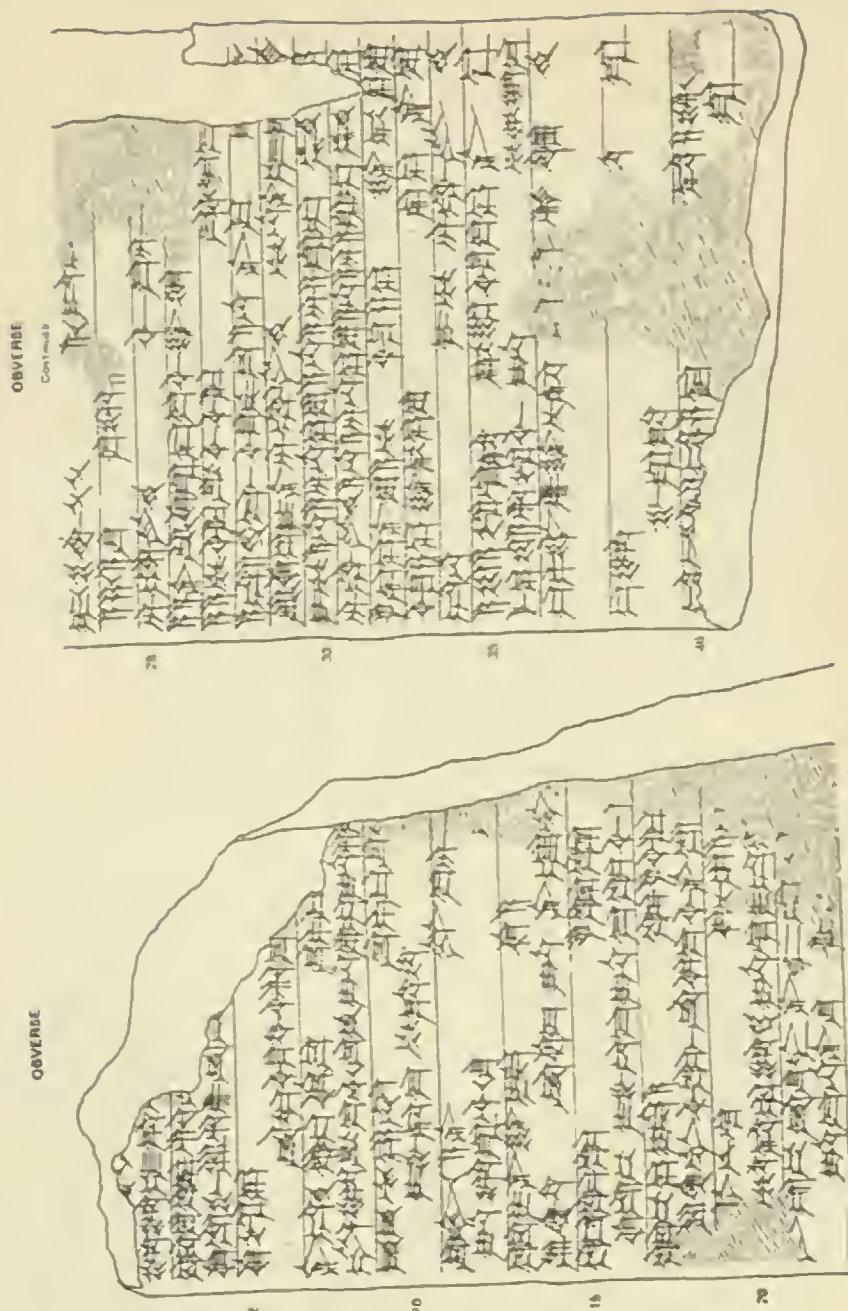
OBVERSE

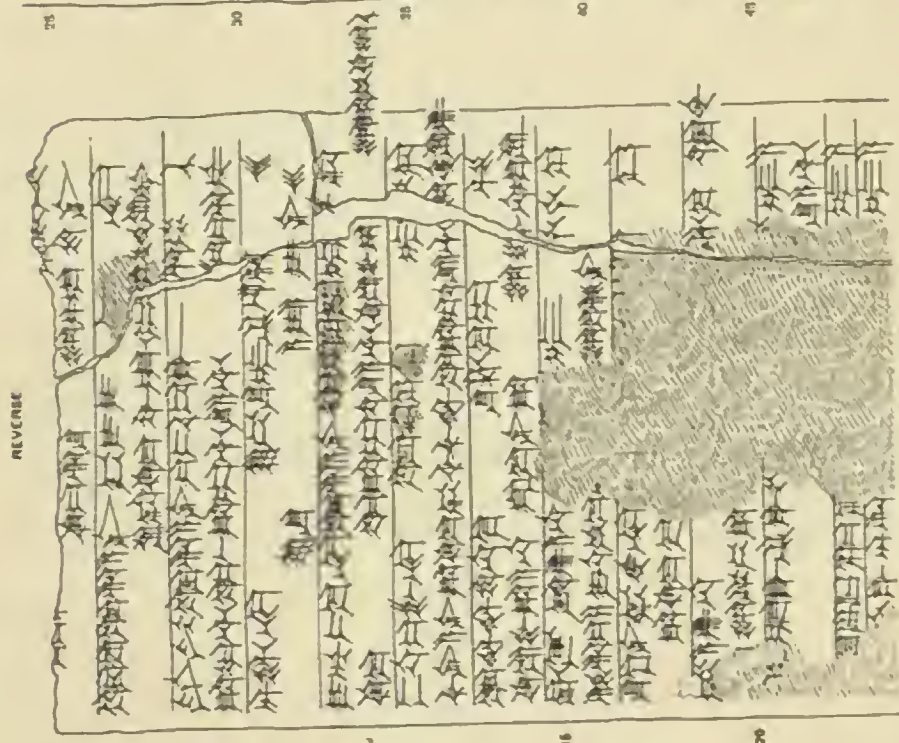
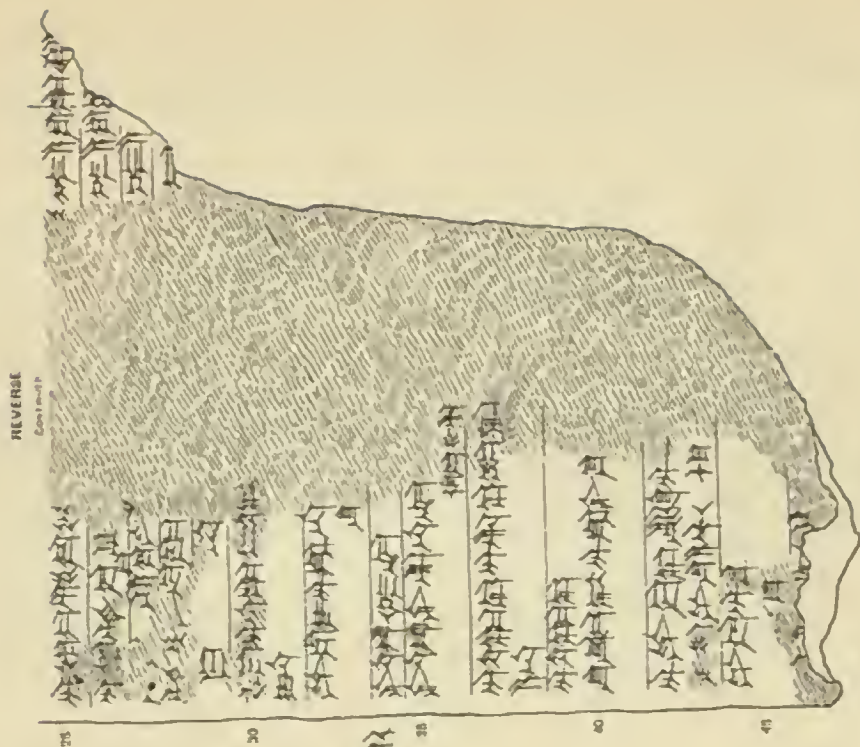
121

REVERSE

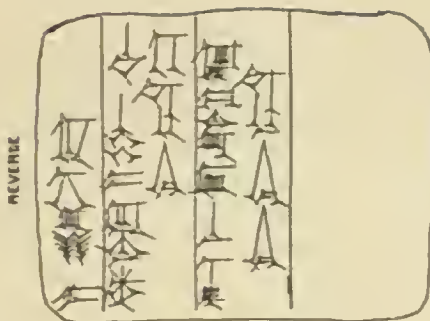
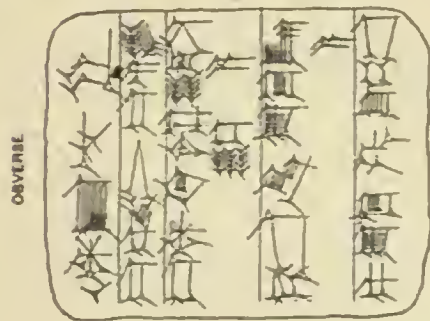


122



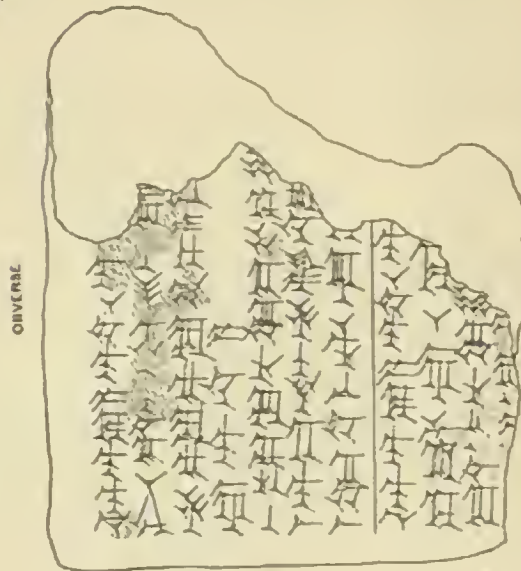


123

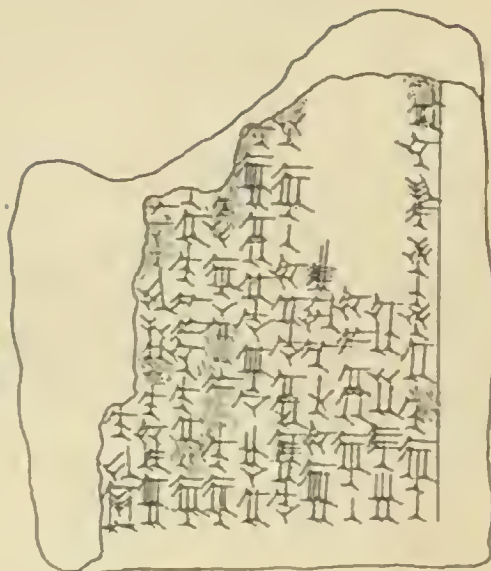


10

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REVERSE



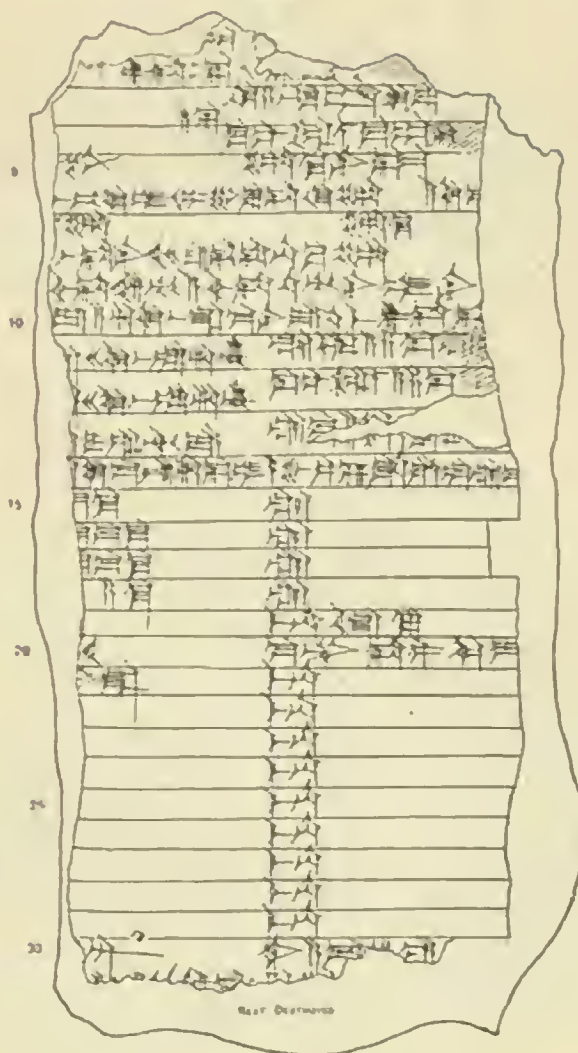
10

2

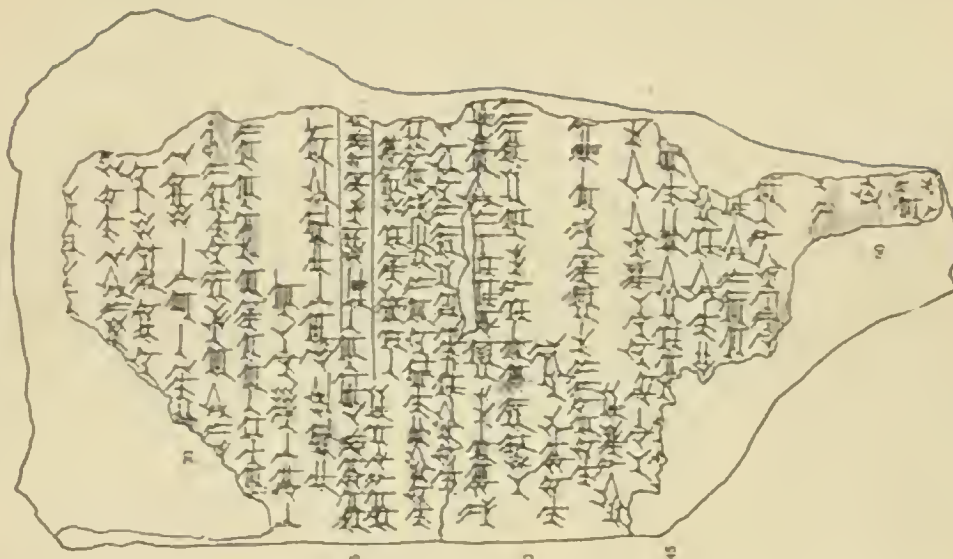
2

125

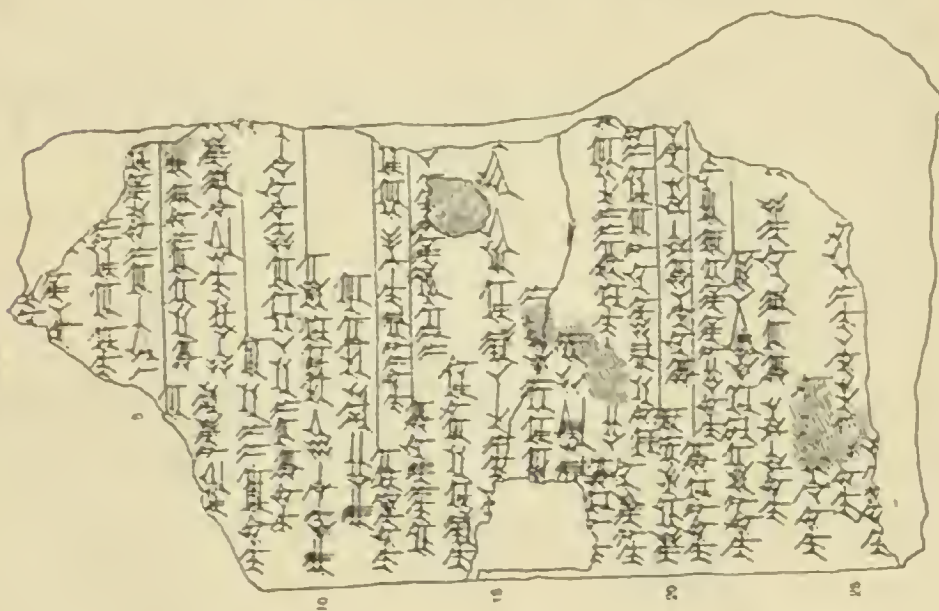
OBVERSE

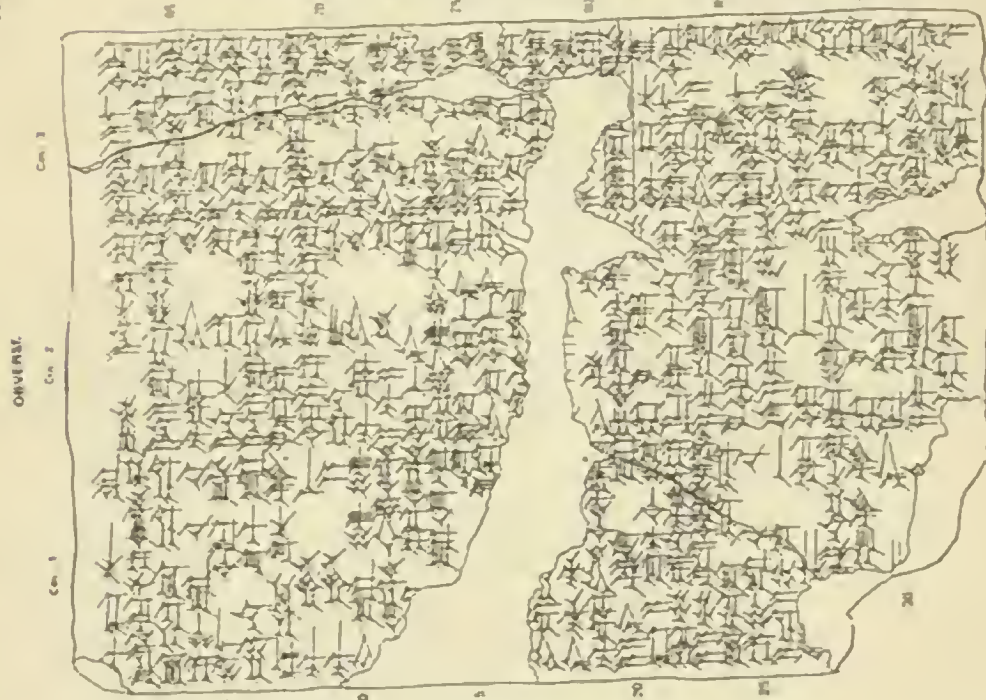
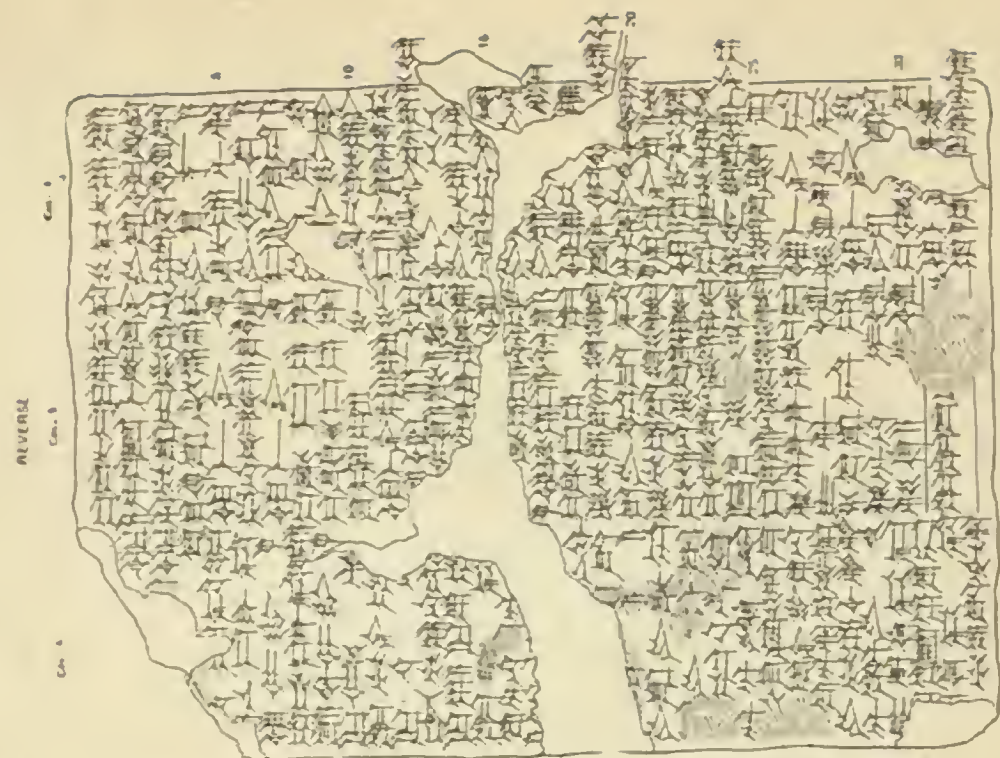


REVERSE



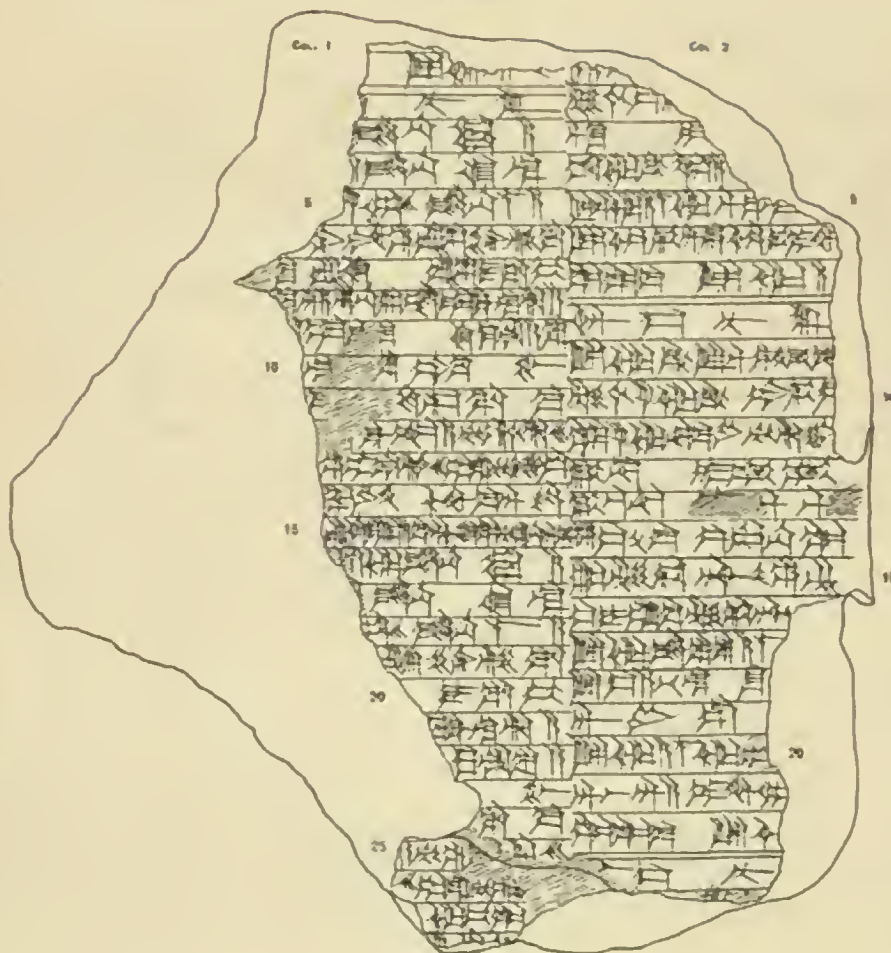
OBVERSE





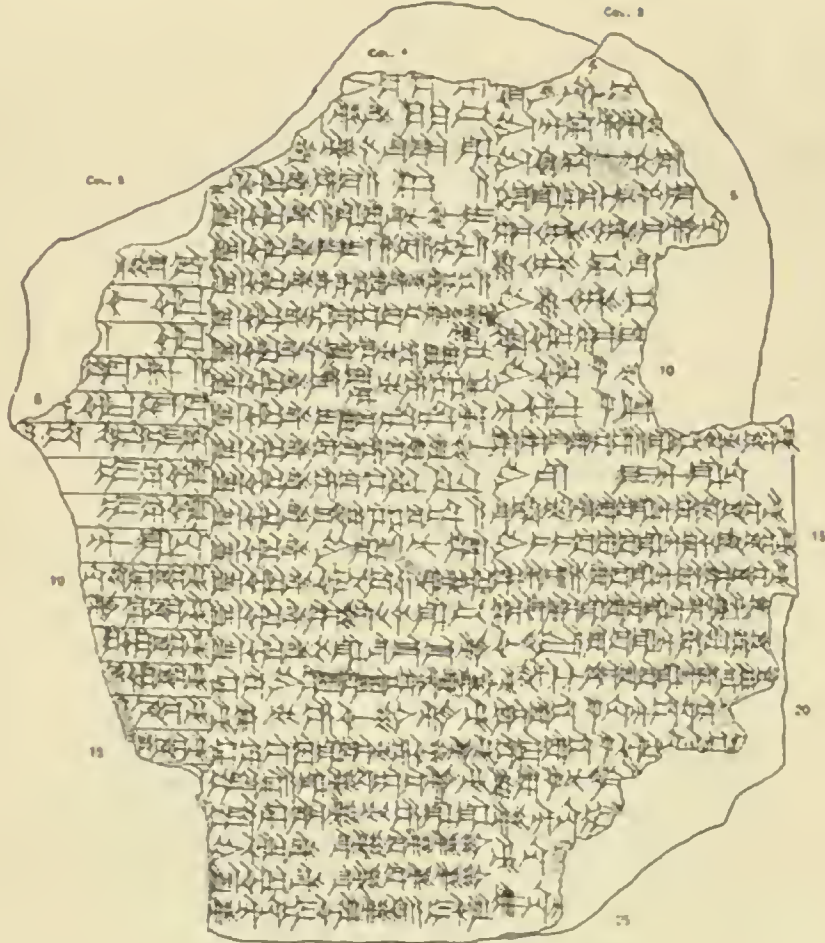
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OVERSE

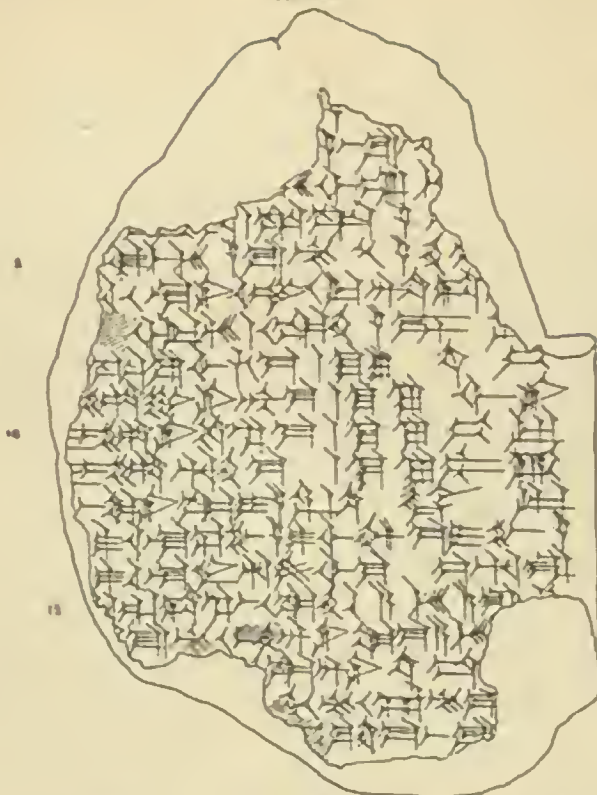


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REVERSE



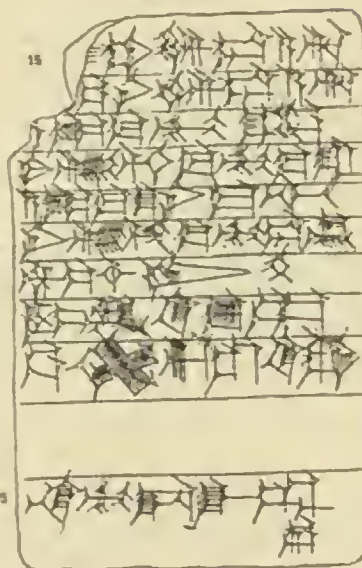
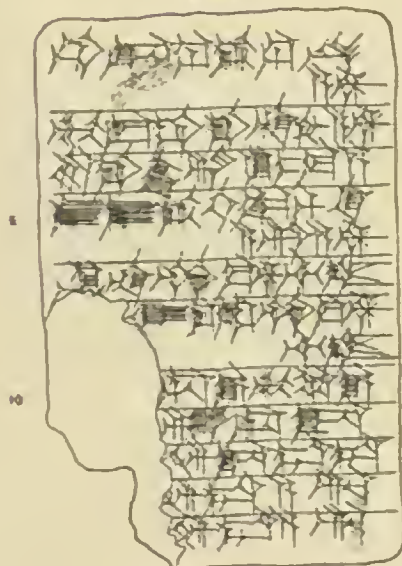
125
OBSERVE

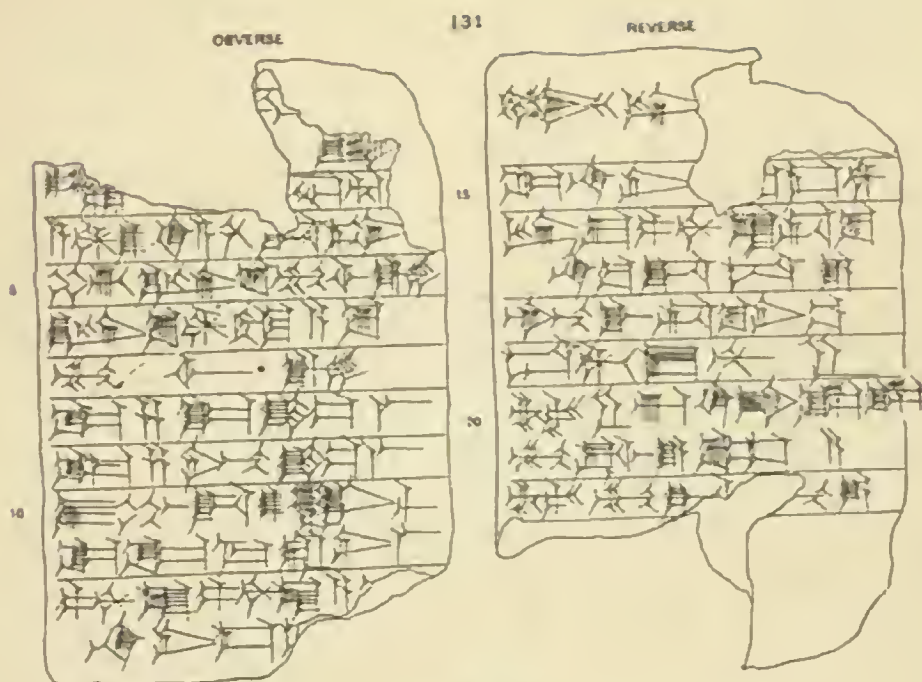


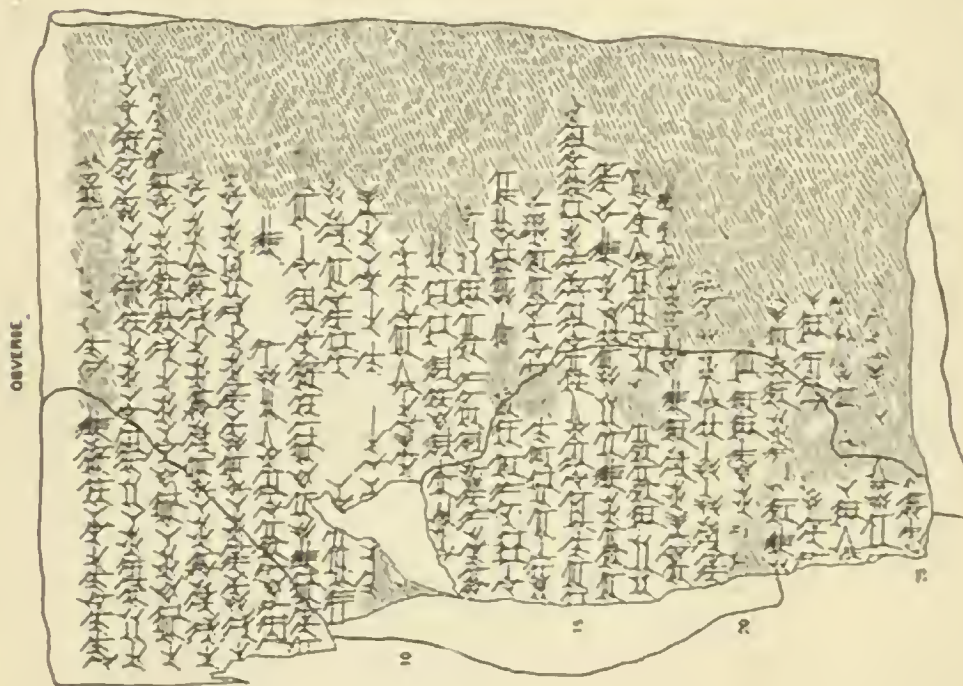
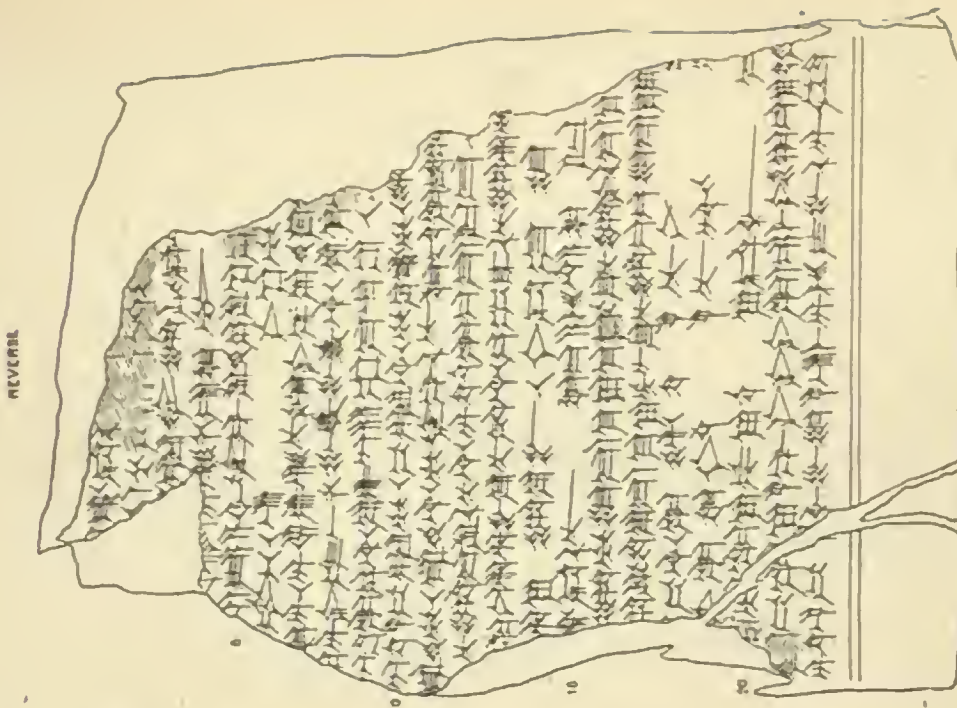
130

OBSERVE

REVERSE



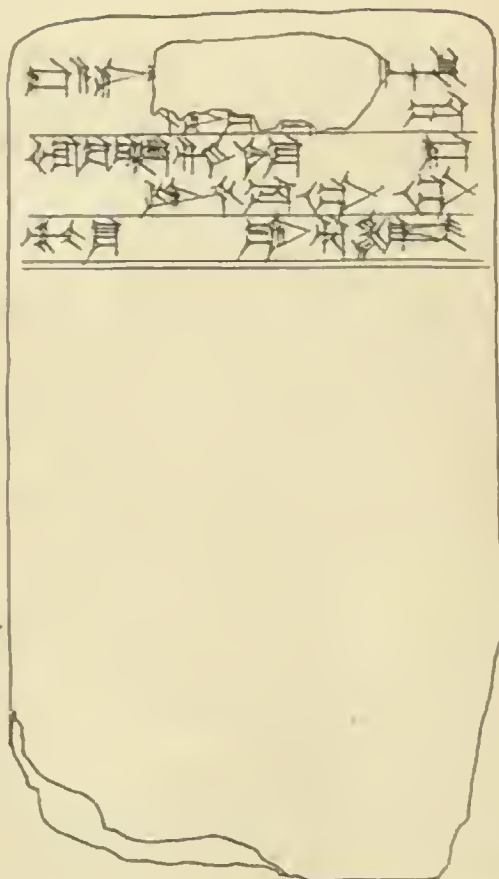
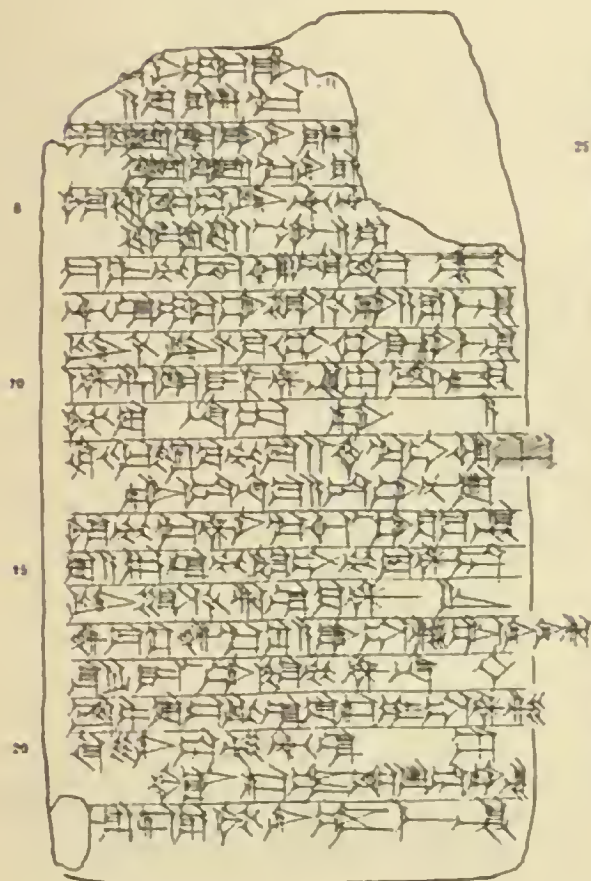




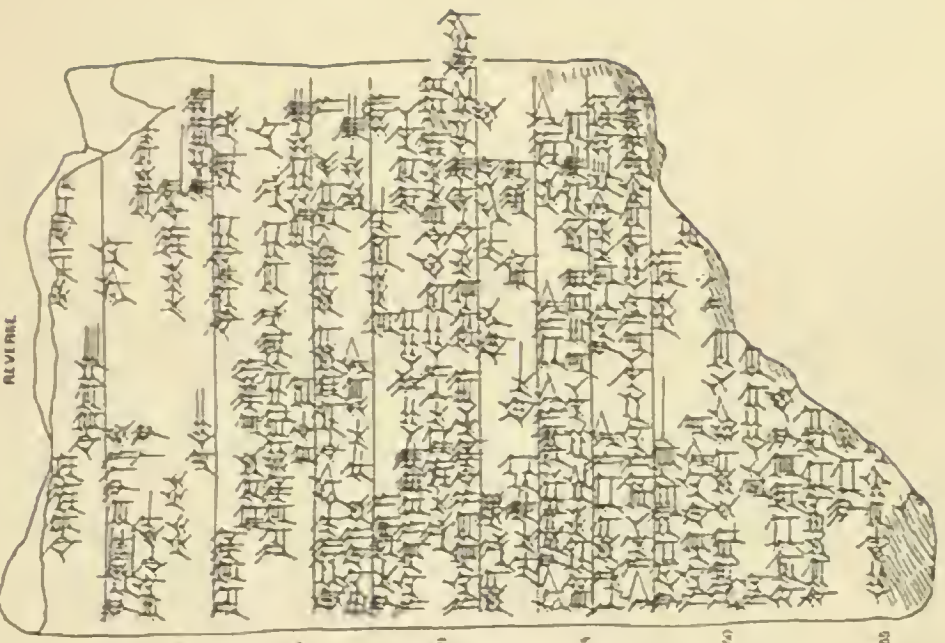
OBVERSE

134

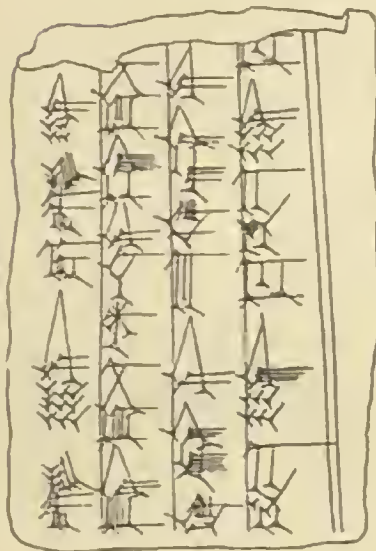
REVERSE



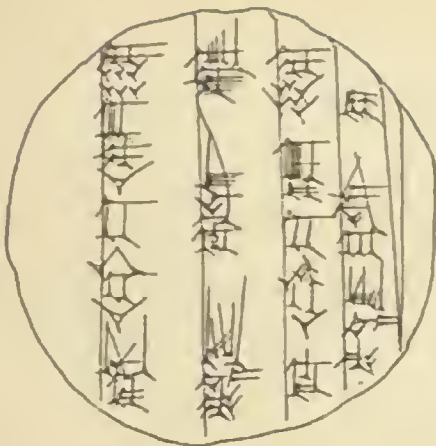
135



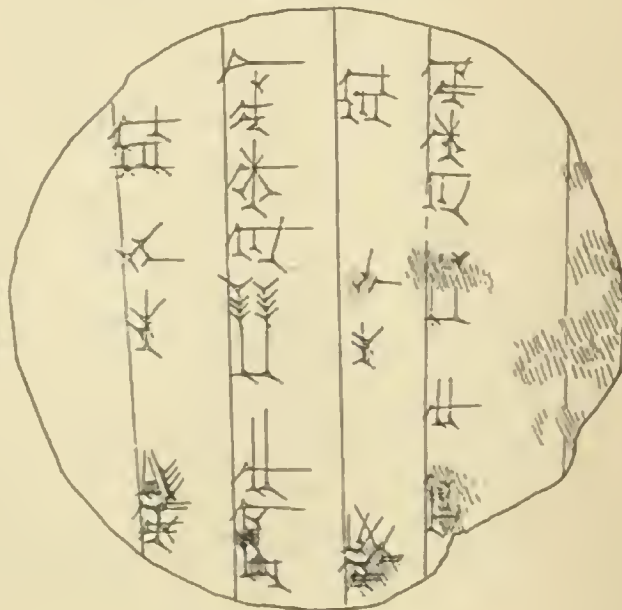
136
OBVERSE



138
OBVERSE



137
OBVERSE



139
OBVERSE



C



"A book that is shut is but a block"

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